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CARLYLE, THOMAS

*TITLE:*

THE MORAL  
PHENOMENA OF ...

*PLACE:*

LONDON

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[1845]

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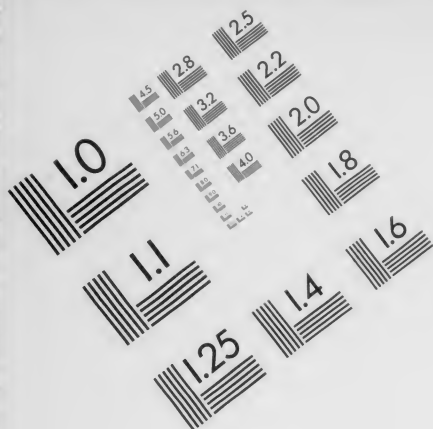
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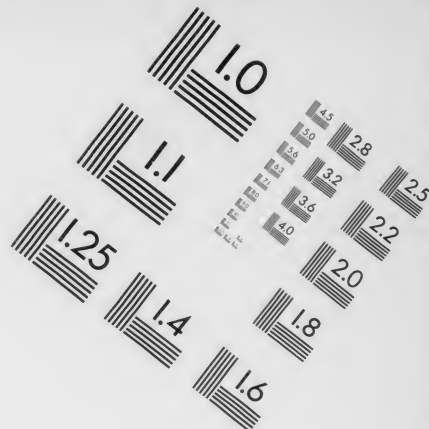




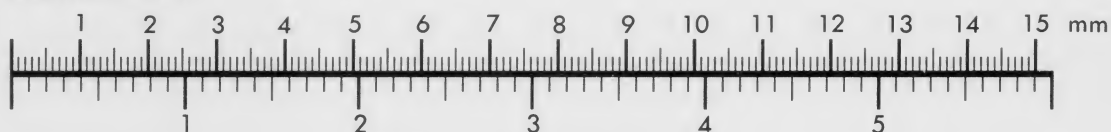
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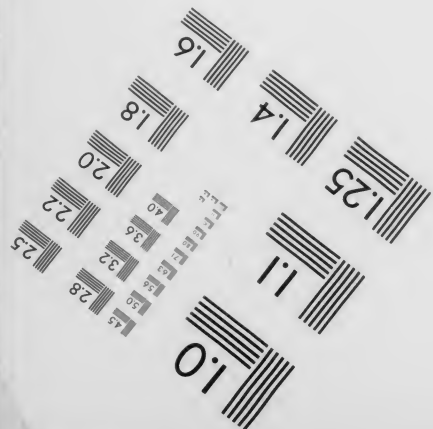
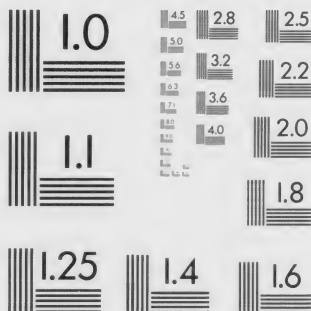
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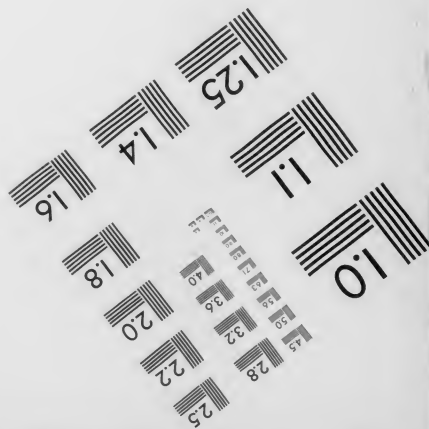
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THE  
MORAL PHENOMENA  
OF  
GERMANY.

BY  
THOMAS CARLYLE, ESQ.

OF THE SCOTTISH BAR.

---

“Nicht der Trabanten Schaar  
Sichert Heerd und Altar,  
Und hält den Thron.  
Nur wo die Wahrheit gilt  
Kraft in den Adern quillt  
Treue das Herz erfüllt,  
Da blüht das Heil.”

HERRSCHER UND VATERLAND.

“Quid leges, sine moribus  
Vane, proficiunt?”

HORACE.

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W. E. PAINTER, PRINTER, 342, STRAND.

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July 20. 1870

## INTRODUCTION.

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"Now all the clouds that lowered upon our house,  
In the deep bosom of the sea are buried."—SHAKESPEARE."

"Wer gründlich weiss die Mitwelt zu verheeren,  
Muss unvergesslich zu der Nachwelt werden!"

CHAMISSO.

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THE moral phenomena of any country are what influence its social relations, and evince its religious condition. In shortly sketching those of Germany, I shall not add another to the many descriptions of things which lie on the mere surface of society; nor shall I imitate those who seek to give interest to their remarks, by betraying the confidence of those among whom they have been. My object is to meet the desires of those who, while owning both a country and a name, can duly appreciate and would rightly use what is to be found in the rest of Christendom, and to whom the institutions, manners, and literature of a country are interesting, chiefly as exponents of its moral condition.

It is a good old saying, that blood is thicker than water. Although all nations be of one blood, some are nearer of kin to us than others.

In many things, indeed, the German and British characters differ. In some things, one has the advantage—in others, the other. Neither is the German cautious, and saturnine, like the Scotsman—nor is the Englishman frigid, insolent, and self-contained, like the Englishman—the German lacks the pushing perseverance of the former, and the unsentimental energy of the latter. Yet, after all, the German and the Briton bear abundant marks of a common origin, and, with the subsidence of the Gallic fever, the consciousness of kindred has revived. France no longer rules the language and fashion of Europe as in the last century, or its destinies as in the present. The two great Saxon families now feel more than ever the pleasure and profit of mutual interchange; and this relation, which may become injurious, if they imagine that they can of themselves combine to form anything perfect, whether ecclesiastical or social, may be the first step to the harmonious union of other parts of Christendom more diverse, if these two approximate, not by a coalition exclusive of all beyond their own limits, but by a reconciliation tending to further enlargement; and if the structure which they

frame be based not on indifference and compromise, but on truth and faithfulness.

Napoleon, of whom it has been wittily yet truly said—

“Er bürstete die Fürstenkinder,  
Und fürstete die Bürstenkinder,”

culminated as a hero, but fell as an antichrist. The first French Revolution came unexpected, because men did not consider how great a matter a little fire kindleth. The superstition of the Roman, the lethargy of the Greek, the philosophy of the Protestant, had left hardly a living ember of faith; and if darkness covered the world, grosser darkness covered the people. The bars of ancient prejudice could not exhibit the rising volcano. The Moravian, Wesleyan, and other religious revivals, unavoidably irregular and destructive, subjective and misthruven, did not touch the region where the evil wrought. The introverted eye of the awakened, in bidding adieu to the world, bade adieu also to the great truth that Christianity must steer the world. The microcosm of the individual was all in all. That earth of which Jesus is the heir, and His saints are the salt, was left to its fate; and when the evil burst forth, there was no voice of witness, as there had been none of warning, against it. The

Church had neither the light in which to detect its features, nor the weapons with which to meet it. Social and religious gradations, the testimonies to God's manifold wisdom, and the bulwarks of true liberty, were swept helpless away. Antichristian tyranny arose on the dead level of infidel equality; and the stretching out of its wings had filled Emmanuel's land ere men awoke from their slumber.

The incubus sat heaviest on Germany. She reaped as she had sown. But with the war of liberation, an epoch in all European history, began especially a new era, moral and political, for her. Of Germany, more than of any other land, can it be said, that when she did awake, she awoke to righteousness. Perhaps there never was a war which so advanced the moral and religious character of a nation. Her conflict was indeed *pro aris et focis*. The summons to arms by a king schooled in adversity went forth with a sanction truly religious, and met with a similar response from many hearts, in which, till then, the seed of truth had lain dormant. The well-born youth of every province vied with the peasants as volunteers, moved by an ardour nobler than mere revenge. On the field of Leipsig, many thousand voices ascribed the victory in that battle of na-

tions to the God who judgeth among the gods. To this very day, many a grey-haired man dates his religious life from that auspicious season. In the spiritual, as in the natural world, pleasure after pain, light after darkness, grace after judgment, were doubly sweet. National gratitude for once beat true; national godliness revived: and for once, men honestly asked—what they could do for God?

One answer came from England—"Circulate the Bible, and evangelize the heathen." A good answer this, were the Church, as she should be, full of faith and the Holy Ghost—a cistern not broken and not empty—a body of one heart and one soul, having the mastery of themselves, and asking for another world to conquer. But a very bad answer for a dry cistern—a divided house—a body palsied and prostrate. Such, however, as it was, the call was answered: Anglican, or rather, Anglo-Evangelical piety, became the ruling fashion of those most zealous for God, and Anglican committees the mould into which the remaining disciples of Zinsendorf, Spener, and Franke were cast.

While the German pietists thus once more, under new banners, stood up against irreligion and rationalism, rationalism itself underwent a revival.



Schleiermacher of Berlin stands a striking example of the power of the word of righteousness, though mingled with much alloy of heresy. Unsound on so many points that one asks wherein at all he unquestionably subscribed to the orthodox faith, and leavened with ancient and modern philosophy combined, he nevertheless arose a mighty man of God, commanding by his powers the minds, and by his qualities the affections of his hearers from the throne to the hovel, shooting his arrows into regions which the pietists would have deemed it unholy to approach, and grasping relations which never excited their concern. He turned from sin to righteousness many who, though he could not lead them further save to lead them astray, retain and impart to this hour, in various spheres, both civil and military, a measure of the blessing which they then received.

Prussia, while rising to predominance amongst the German states, was the most humbled by Napoleon, became the most efficient in his overthrow, and reaped the greatest moral blessing from it. In spite of her scattered position and heterogeneous elements, the great accessions to her territory, the constitution of the Customs' union, the foundation of her metropolitan university, and the paternal fostering and rigid economy

of the late king, have obtained for her a no longer questionable place among the higher European powers, and constitute her a type for the rest of Germany, as well as a bulwark against both Russia and France. With a spirit broken by adversity, and smarting under the experience of war, Frederic III. set himself, with quiet enlightened industry, to heal his lacerated kingdom, and cultivate the blessings of peace. He and his subjects had fallen, suffered, fought, and conquered as one. Their mutual ties were strong and manifold; their common recollections fresh; and their intercourse like that between a parent and a family. Although he had his own moral inconsistencies; was grave even to sourness; was unfortunate through evil counsel in some of his later measures; and was in many things left behind by the age in its progress towards good or evil; yet his reign was undoubtedly one of those few in which the lack of incident betokens the abundance of national blessing, in which virtue is encouraged, and vice at a discount.

Although the late king treated the Church in his dominions too much as a mere national institution, and a branch of civil government, he was, nevertheless, indignantly alive to the baseness of the fawning and cringing behaviour of

too many among the clergy, of whom he used to say, that "few stood before him like men." The speculative wildness, abstruse technicologies, unfruitful sentimentality, and rationalising laxity prevalent around him, so failed to satisfy his religious desires, that he was "sometimes inclined to think that there exists a theology void of religion." While he rejoiced in the deliverance of Europe from the yoke of Napoleon, he saw that the infidel principles of which his rise was the exponent, though smothered, still awaited their full development. And his belief was that "a mighty one, a hero, capable of gathering them under his wing," though still wanting, would surely appear.

The present king ascended the throne matured in years and understanding—the witness of his father's course, and exempt from some of his prejudices—a man of genius and education, and, what is rarer, of integrity and piety—honourable, sincere, and transparent—capable of friendship—acute to discern—naturally more zealous and versatile than prudent—but blessed with some faithful counsellors, and a wise and pious consort.

## GOVERNMENT.

"Not all the water in the rough-rude sea,  
Can wash the balm from an anointed king—  
Liberty plucks justice by the nose."—SHAKESPEARE.

"Seyd rechte Fürsten wieder  
Und werdet endlich wach."—SCHLEGEL.

HE that will legislate for the times without being legislated to by them, and who will take the lead in true improvement by reliance on the gift and grace of God, without concession to misguided clamour, has the best but the most difficult of all tasks before him. This the King of Prussia feels. He stands in the breach. The liberals, the "ego et rex meus" class, intoxicated by their nascent power, chafing under grievances, some real, more supposed, and blind to the distinction between wise reform and reckless change, mistook the liberal sentiments of the king for liberalism, anticipated great things from his accession, and longed to see the old school die out with the old schoolmaster. Though the king told them, in the centre of his capital, face to face, that while he cast himself for comfort and countenance on the bosom of their loyalty, he held his crown not of them, but of God; though he told them, in answer to their representations, that he could never grant to them, nor should any power on earth extort from him, that which his whole experience con-

vinced him would do them evil; yet—partly misunderstanding the somewhat unguarded expressions in which out of a full heart he promised an enlightened policy; and partly misusing the latitude which he gave to temperate discussion, as an experiment on the tempers of men—they regarded their objects as already attained, triumphed in Prussia as the head of constitutional governments, and overwhelmed its monarch with praises too vociferous to last, which any one who knew their impure source could only deprecate, and any one who knew the king could only regard as grossly misapplied. Not many months after this enthusiastic jubilation, the movement party began to find that he was not their man. The pill which they had gulped soon tasted bitter. They dreaded the influence of pietists; they suspected himself of being one. When their abuse of his concessions forced him to halt, and in some things to retrace his steps, they muttered their dissatisfaction. The rein became doubly galling when tightened again. They spoke out their disgust and disappointment in many parts of the kingdom. They even gave to it documentary expression. And he who had been hailed as the leader, was branded as the hinderer of popular movement in Germany.

Nevertheless, the king, although he has disap-

pointed groundless expectations, and may, in some things, be liable to the charge of haste and fickleness, has proceeded to perform that which he really did promise. In Germany, unlimited monarchy has never obtained. The German estates have always existed, to help or to withstand the monarch, and are, in fact, the germ of the English Parliament. But until after the fall of Napoleon they were mere provincial assemblies, without general jurisdiction or legislative powers. After that event, France led the way, and most of the German states followed, in endeavouring to imitate the political institutions of England, which are strangely enough quoted by Conservatives and Destructives alike in support of their opposite views. But in doing so, they forgot that these institutions were the historical result of our nation's existence—grown with its growth—indigenous in its soil—the true exponents of its spirit; while the fac-similes taken from them were things not moulded by the nation, but intended to mould the nation; claimed, it may be, by certain classes, but not homogeneous with the condition of the whole—plants wholly exotic.

The late King of Prussia, carried so far by the stream, remodelled his civic institutions, but wisely, whether candidly or not, held back from fulfilling his supposed pledge regarding the na-

tional institutions of his kingdom. In the other German states, privileges, innocuous or wholesome if long possessed, became, when thus suddenly acquired, most injurious. The petty parliaments of Germany, although not ruled, like that of France, by lawyers and newspaper editors, have become too much the arena of turbulent and infidel spirits—the entrance for the point of that wedge which shall split up throughout all Europe the bands of God, ere the bands of Satan bind it. Through these channels the stream of destruction, moderated in England by the safety valve of free utterance for public opinion or private complaint, now rushes forth with a violence proportioned to the undue closeness of its imprisonment. And as in America a man's loyalty and patriotism are commended by the name "*Revolutionist*," so hateful to the classical and loyal English ear; so in Germany, "*Constitutional principles*," which England regards as her glory and bulwark, express everything subversive of monarchy and good order, and associated with infidel illumination. The present king, however, though determined to adhere to his father's policy as opposed to these evils, has, in the first place, enlarged the powers and functions of the provincial estates in regard to matters provincial; and has, in the second place, empowered them to appoint a com-

mittee of the whole as a central assembly, to be summoned by him for his aid in the government of the nation. This assembly is invested with two great powers—the one, to address the king on matters desired as benefits or felt as grievances by the nation—the other, to deliberate and report upon matters submitted to them by him, either of his own motion, or in the settlement of difficult or universally interesting questions, arising in one or more of the provincial estates.

In this measure the king has not only gone to the full extent of what his subjects could really bear, but has succeeded, with one or two exceptions—such as the right of the subject to vote supplies, an hereditary council of peers, &c. &c.—in practically bringing out the true relation between a monarch and his national counsellors, with an accuracy to be found almost nowhere else in history, and certainly little exceeded, if in some things equalled, even in the British constitution. In the theory of these arrangements, the king stands forth as a personal agent, the ruler and fountain of rule; whose will and act are his own; who may be helped to legislate, but is not legislated to, or responsible to those whom he should rule. Holding of Christ direct, he rules for his people, not for himself; yet, in order to be a blessing to them, he opens his ear to their

voice, whether of desire or of complaint. Where he can do it unaided, he himself meets their wants and wishes; where he cannot, he uses his counsellors, as ministers of wisdom, and a girdle of strength; yet, this, throughout all, remembering, that, as the responsible servant of Christ, he is not sent on his own charges, and that his heart is in his Master's hand, to fill it with royal wisdom, as no heart can be filled but that of a king. To an Englishman, whose king is difficult of approach, unknown as a person, incapable of right or wrong—a demigod, the echo of whose voice, the reflection of whose face is all that his subjects hear or see—this prominence of a person, this contact with a man, the throb of his living heart, the power of his living will, the sound of his living word, the touch of his living hand, in every branch of administration, is a novel experience, yet a pleasing one. Surely it is no more right in the State than in the Church, that the applicant to the head should get no further than a mediator, and should be so impeded in his approach, as to feel that he whom he seeks is lost in a cloud. If rulers be God's blessing or curse on a nation, it is in their personal qualities that either is to be felt. To that end they should be personally known. Granting, in a grave and rightsense, that "majesty deprived of its externals is a jest"—granting the

sacredness of a monarch's presence, the right he has both to forbid intrusion and to dictate the way of approach—granting the inexpediency of the head doing all in person, and the expediency of teaching men to reverence the sender in the sent; still it is not right, that the government of men by man should work as mere dead machinery, and that a nation should expect to be equally prosperous or miserable, whether its king be saint or reprobate, wise man or fool, father or tyrant. Such a system takes out a policy of insurance against both the blessing and the judgement of God; and, as experience has sadly proved in England (where, with all attachment to the throne, men have little to the occupant), it must extinguish the chivalry of loyalty, loosen allegiance, and foster the sullenness of subject pride. We need only contrast America, where a mercenary *esprit du corps* has taken the place of loyalty, with Prussia, where the people of the land cleave to a man and his house, to see the caricature of what we are, and the pattern of what we should be. It is God's way to rule by persons; for Christ is a man. But the rule and the obedience are both of *faith*. In order rightly to work, the ruler must rule in the fear of God: and if he do, his people have control and security enough. If all power be of God, and rulers be vicegerents of

Christ, monarchy (that is, not tyrannical monopoly of power, but government by one man, who knows and loves his people, whom his people know and love, and who uses the help which their diverse relations afford him) must be the truest form of rule. Government, save of self, is not every man's right. But he that demands the obedience of others must himself obey. The *autocrat* must be an *autocrat*. All limitations of government are but necessary evils—the fruits of, or provisions against, the absence of this true control from on high—the poor substitutes for its exercise. And in general the overthrow of government has been produced by oppression that made wise men mad. Great as the guilt is of rebellion, that of despotism is still greater. Evil, like good, descends. And if a people, galled or neglected, do, with that excuse, betray their unfaithfulness to Christ as Lord, by rising against His representative; the misruler does, without excuse, betray a greater unfaithfulness to Christ as the Shepherd, by tearing or deserting the flock which He would cherish. “Reges in ipsos,” is a stern fact.

The great beauty of the Prussian Government—that which outweighs its little vexations and defects—is, that it is based on the *paternal*, and not the *selfish*, principle. And it deserves admiration rather than ridicule, in starting from this

postulate, that, as a father, though not so learned and able-bodied as his children, knows better than they how to rule his house, so a governor knows better than the governed how to govern.

Yet it cannot be denied that the notion of national pupillarity is sometimes carried in Germany to an extent which might excite a smile; that under the petty tyranny, patronage, and mystery of bureaucracy, the independent bearing, perspicuous speech, and true developement of the Christian citizen are impaired; and that, in so far as a system of espionage obtains, the German acquires a habit, quite foreign to him, of not speaking as he thinks, and of wearing a constant mask. The remains of sumptuary laws; the regulations enforcing the baptism of children by the State, if the parent will not obtain it; the imposition of education and of sacramental communion on all; the police regulations, by which the State seeks to prevent mischief, which elsewhere men allow self-interest to redress; and the excessive multiplication of orders, displaying at once the praiseworthy loyalty and the little vanity of those who covet them;—these are all matters of detail, on which opinion may differ, and on which there is room for error in judgement. While the institutions of Prussia have controlled those utterances of public opinion, which are with us so

rampant, and in France so destructive; still that opinion itself exercises a far more powerful and salutary, though unperceived influence, than a hasty observer might suppose. And, absolute though the monarchy may be in form, there are few countries where more real justice and mercy are exhibited than in Prussia. Although the Prussian citizen may be fined for not clearing his fruit trees of caterpillars, and forbidden to eat new potatoes in June, he is blessed with as equal justice as can be had under the boasted laws of Britain, and obeys a Government which really cares for him, and does not leave him to seek his own well-being at the expense of his neighbours. A Government where "mercy seasons justice," has little to fear from the "civium ardor prava jubentium."

The attempt on the life of the King of Prussia, while it reads all classes a lesson as to the slight tenure by which life is held, and shews the power of God to preserve it by that "divinity doth hedge a king," has tended not a little to rekindle the national loyalty, already languiscent under the poison of discontent and slander. And if anything could tend to confirm it, it should be these noble and sincere words with which he concludes his address to his subjects on the occasion:—  
"Im Aufblick zu den Göttlichen Erretter gehe ich

mit frischem Muthe an mein Tagewerk, Begonnenes zu vollenden, Vorbereitetes auszuführen, das Böse mit neuer Siegesgewissheit zu bekämpfen, und meinne Volke das zu seyn, was mein hoher Beruf mir auflegt, und meines Volkes Liebe verdienet"—words which merit from his people the response of the poet—

"Serus in cælum redeas .....

Hic ames dici Pater atque Princeps."

In the smaller German states, outward well-being has increased. But the Government still exhibits the minuteness of the paternal, rendered vexatious by the severity of the regal. Yet it is well that the independent revenues of the prince place him, in part, beyond the reach of political meddlers in the Chambers. The late contest of the King of Hanover with his subjects, be it in good faith or not, regards a great principle, namely, whether the ruler shall be a stipendiary or a free man. It were best, did he combine independent fortune with revenue attached to public duty—the one the symbol of his dignity, the other of his obligation. But if one must go, rather the latter. Indeed in most cases dominions were once his personal estate. The British throne already totters on the base of a salary. The English are insolent to hirelings.

## NOBILITY.

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"Fortes creantur fortibus,"

"Dignum laude virum Musa vetat mori."

HORACE.

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ONE cannot fail to be struck with the contrast between the relative positions of the nobility and the people in England and in Germany. With us, where, as "the learned pate ducks to the golden fool," so the proudest aristocrat to the rich plebeian—where wealth and lands either preponderate in the hands of the nobility, or, if wasted, are ever and anon repaired by the well-dowered daughters of ambitious citizens—there is no opportunity fairly to try the experiment, whether the English nation intelligently honours nobility for its own sake or no. Not that nobility should ever be exposed, in its naked self, to such an ordeal. It should always appear invested with that which is most esteemed, be it chivalry, ancestry, wealth, talent, or public virtue. In all things, the form and the substance should go together—the form as the safeguard of the substance, the substance as the life of the form. A poor nobility is despised—a stipendiary nobility is venal. But it is

somewhat suspicious that, in England, nobility and people should exhibit so little mutual intercourse, save that which is grudgingly given and manifestly selfish. The English seem incapable of hearty intercourse, except on a footing of equality. Between superior and inferior, there is no true interchange of regard. The former despise, while they stoop to humour, the latter. The latter, while they hate, flatter, in order to fleece, the former. The cold ostentation of charity, and the crafty hollowness of servility, bind no classes together. Their guineas change hands; but their hearts beat responsive with few mutual sympathies. In the highest, as in the lowest, grades of English society are found equal measures of fickleness and insincerity, profligacy and improvidence, selfishness and meanness. And the peer, who proudly denounces, or sanctimoniously laments, the demoralization and sedition of the people, has often set the example first, outraged by licensed sin the feelings, and roused the honest indignation of men, who know right from wrong, and have not learned to wait for the righteous Judge. It is, however, one omen of good, that "young England" would restore, what "young France" and "young Germany," would combine to abolish. Their heart is in the right place.

English nobility, though not exclusive in its



constitution, and far more influential in its relations than the German, is nevertheless an object of less attachment. Although the German baron, bidding adieu with a sigh to one privilege after another, wrung from him by poverty or public opinion, may, as "laudator temporis acti," commend the laws which required his double-eight-linked chain of ancestry, and may yet look askance upon every fresh mis-alliance forced upon his order; still, in general society, he is most unassuming and accessible. And while the English peer, who marvels at the improvidence of the labouring classes, scandalously wastes long anticipated rents distilled through stewards from tenants estranged, Germany hardly knows the class of farmers: each baron farms his own estate. He knows his peasantry, and is known of them; talked with, walked with, felt and handled as a man, and saluted with a kiss of honour. Though he may not know the world so well, he is generally fully better educated than the English nobleman. His morals are also better, and his household are more faithful. In England, alas! where justice and publicity are so much vaunted, one too often finds "plated with gold" in the rich, what would carry to the hulks the man in whom "through tattered clothes small vices do appear." And if it be so, in spite of every faci-

lity for the expression of opinion, what would it be were those wholesome facilities diminished? There are few households to be found where master and servant are so estranged from one another by conflicting interests; where the master so neglects, and by bad example corrupts, his servant; where the servant is so confederate against his master; and where systematic knavery, unthankful waste, debauchery, insolence, and habitual breach of trust, so pervade whole establishments, and openly defy all remedy, as in the west-end of London. These are the things which provoke the anger of God, rend the bands of society, and almost excuse the boiling indignation of the Radical Reformer. Let the mere Conservative, indolent and supercilious, lapped in luxury, heedless of urgent events, beware. God is no respecter of persons—He will not favour the wicked.

There are, however, two respects, in which the German nobility are behind the English: the one regards their public duty, the other their private pursuits. A *nobleman* is not, as Utilitarians, who let government like public works by contract, would have it, an *idleman*—a drone in the hive—because he does not fag at a plough, or pine at a desk. If there be anything worthy of honour in

the earth, it is the office of a king, which may not be pared down to the meanest balance of state or expenditure. And the prime business of the noble is to stand by the king, knowing that "*visconsili ex pers mole ruit sua*." Nobility, worthily held, is not only the best stay of society, and the greatest ornament and bulwark of the throne, but the standing testimony that honour descends and depends from above, instead of springing up and being maintained from beneath. Where there is no throne—*i.e.*, where there is mere administration of a system, instead of government by a man—there can be no nobility. And if nobility fall, the throne, as a divine ordinance, will follow its fate. The monarch is not only the first of his citizens, but also the first of his nobles—of those on whom honour descends from Christ; and deriving his power from Christ, though he receives the support of his people, he puts honour on those whom he approves. The qualities thus approved must vary with the time. As the twelfth century furnished its warriors, so the nineteenth its judges—its statesmen—its merchants—its authors. But in all ages, the rationale is the same—the descent of honour on the worthy. And if there be any spiritual reality in the ties of nature and the inheritance of blessing—if king and subject be

not solitary atoms, "authors of themselves," who "know no other kin," without history or hope—if children should succeed to all which their parents can transmit, then nobility must assume a hereditary form. It cannot always light on Marii, whose deeds are their ancestors. And though "*fortuna non mutat genus*;" though blood

"Has crept through scoundrels ever since the flood;" though "the rank is but the guinea's stamp," and "man's the goud for a'that—yet to the eye of faith, which sees the virtue of divine institutions, the short-comings of the noble will be no greater difficulty than the sins of the baptized. Nevertheless, as all nobility has had a beginning, so its canon can never be closed. It must always obtain accessions from the ranks of public merit, and thus operate both to the encouragement of virtue and the maintenance of the whole tone of society. In Germany, however, the nobles have no collective functions as hereditary counsellors to the king. They may grace his court, they might fight his battles and conduct his diplomacy; but they are not his peers—his girdle of strength. The very union of the German states, in origin, institutions, language, customs, and counsels, tends to give even their nobility a cosmopolite bias, which nothing but

monarchy could have withstood. They feel the infection of that migration to which the hope of gain or celebrity tempts the citizen. But a greater cause of weakness lies in their overgrown numbers and impoverished condition. The children of the noble are all nobles. Primogeniture in title is entirely, in inheritance almost, unknown. The estate, subdivided as the children multiply, observes the inverse ratio of the claims upon it. Hence arises a class of men, numerous, needy, and isolated; whose pedigree is disregarded; whose privileges are gone; whose cause is all but lost; who, having interests antagonist to those of other classes, tend to depress instead of elevating the rest; and who can only cease to be injurious by becoming insignificant. Unless they change their policy, they will be trodden down by those whose way they stop. And it is matter of regret, that short-sighted views and selfishness have so effectually neutralized the good effect of the late regulations, by which the present King of Prussia, in connecting estate with title in future creations, has sought to secure permanence, and restore social influence to his nobility.

Unfortunately, remaining prejudices greatly hold back the nobility from every honest mode of bettering their fortunes. Bating the few possessed of large estates, or successful in diplomacy and

arms, they drag out their existence in genteel poverty and idleness. They despise many occupations by which our fathers rose, and share the weakness of all stipendiaries. The faculties of law and physic, both scientific and mercantile pursuits, are consigned to the plebeian. And, although one dare not rank the Christian priesthood among worldly callings, yet it is equally looked down upon by the titled classes. This, in a mere worldly aspect, is at variance with the principle even of German precedence in olden times, which gave the archbishop the rank of the duke, and the bishop that of the earl. But it has been well remarked, that the clergyman should be "a nondescript in heraldry," neither higher nor lower than any in the scale of society; because he belongs to a category distinct from all, incomparable, because unhomogeneous; and is debased from his true dignity as much by precedence as by postponement to any rank in this world. A worthy associate for the highest, he should be the friend and confidant of the lowest. The individual should be so eclipsed by the office, that he shall neither rely on high rank, nor be impeded by an humble one. Were such a calling understood—a mystery of dignity to be attained by the call of the Holy Ghost, and developed in the kingdom to come, such as, in its lowest functions,

any the highest may be proud to fulfil, and they who would be patterns to others should delight to adorn; then, although it is enough for the servant that he be as his Master in reproach for his work's sake, yet none could be deterred from the Christian ministry by feeling it beneath his rank in society. It says little indeed either for the discernment of its heavenly character, or for the devotedness of Christian men, that the only countries and churches in which ecclesiastical office is sought by the nobility, are those where emoluments and honours, almost princely, are attainable; and where to enter holy orders is in no sense to renounce the world. There have, indeed, been times in which, by men of family, the privacy and poverty of the pastoral office have been cheerfully undergone, for the love of Christ's sheep. But, generally speaking, the clergy are either men who have gained, instead of losing, emolument and consideration by becoming so; or men who condescend to accept priesthood for the sake of rising to wealth and prelacy. Without looking at Rome, we may find this verified in the north and south of Britain. In Scotland, the pulpit, once occupied by the laird's brother, is now occupied by his tenant's son. And in England, the Church sits under the shadow of the Imperial Parliament, and, though yet kept

alive by the moisture of the soil, is thus defended against the rain of heaven. Christ is followed by sufferance of the State; and bishops, not bound together by apostolic rule, and uncontrolled, save by the Parliament, have generated or tolerated an amount of schism and heresy which they dare not look in the face, or allow to be revealed. While one half of the godly manifest their piety by contempt of canons and articles, and another half exhibit it in idolizing them, the hopes of few or none are directed to the binding together of Christendom, the rebuilding and cleansing of God's whole temple, and above all, to that which should have been the hope of the Church throughout—the coming of the Lord to raise the dead, to change the living, to judge His saints, and by them to judge the world. And, accordingly, here has the Church sunk to be, in the eyes of the majority, only the most respectable of worldly professions—the provision of expectant scions—the resting-place of exhausted rakes. In both Germany and England the Church is the bondmaid of the State; but there it is poor and paltry—here rich and influential; and, for this reason, there deserted—but here crowded with nobility. The Church cannot be at all honoured by the patronage of noble ecclesiastics; but it is fitting that Christ should be enabled to choose from all

classes men to labour among all, and that there should remain no province of society in which it shall be held lawful to be ashamed of serving Him. There are many pious German noblemen, especially among the military, whose spiritual gifts are thus lost to the Church; but who, if Christian ministers, would be the best witnesses against the combination of perverted learning and ignorant radicalism in that country. The German Church will never prosper, and shake off the bonds of her neck, until the German nobility gladly minister for Christ; until the Church be lifted out of the mere mechanism of a department in the State; until the incomes of the clergy be so increased as to exempt them from the temptation to servility; and until those incomes be derived, not as a stipend from the State, as charity from a patron, or as wages from a multitude, but from their true source; *i. e.*, from the *tithe* paid in faith, without scrutiny or compulsion, out of every Christian's annual increase—that tithe which belongs to Jesus as Lord of the world and Priest after the order of Melchizedec; which no man can claim; which He gives to His priests for the maintenance of His altar, independent of all men; and for the robbery of which the windows of heaven are shut, and the blessing of God restrained.

## SOCIETY.

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"Ætas parentum, pejor avis, tulit  
Nos nequiores, mox daturos".....?

HORACE.

"Verklag die Mitwelt bei der Nachwelt nicht."

CHAMISSO.

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THE German is more amiable, accessible, and gregarious than the Englishman; but he fails in that bracing up and precision of limit and boundary which give to the English character its strength. The house of the Englishman is his castle, through which no man may drive a high road, and which cannot be turned into a market-place. Yet it wears an aspect rather of prohibition, than of welcome and protection. His sign rather warns off trespassers, than invites travellers. And though you may find comfort and steady sincerity in his house, you have little inducement to enter it. On the other hand, although the frequent desolations of war have swept away from Germany those detached dwellings which form the charm of peaceful England, and have gathered the inhabitants into villages; yet, except where rendered suspicious by the abuse of confidence, or heartless and punc-

tilious by the exotic manners of a capital, the German stands honourably distinguished for a frankness and breadth of hospitality, which opens to strangers, furnished with the most inadequate introduction, the privilege of his intercourse and the protection of his house. If we have been told of the Englishman who refused to save a drowning man for want of a previous introduction, the amount of faith bordering upon credulity with which the German runs the risk of imposition, for the sake of showing kindness, is a pleasing remnant of the by-gone time, when the word of a man was its own proof, and when the heart of a man, not fenced with selfish precautions, beat instinctively to that of his brother. If the friendship of the German be not so easily obtained as his hospitality, and, when obtained, be not so valuable as that of the Englishman, he is, at any rate, exempt from that love of money which cannot afford to be generous, and that love of power which cannot afford to be accessible. Yet, in the German family, the females are too engrossed with domestic affairs to have much leisure for strangers; and the corporate unity of the family under the father and master, as a head of blessing and rule, is little understood. Although the German has not the volatility of more southern Europeans,

and although the members of families have many occupations and enjoyments in common, yet their joint occupations are the fruit more of concert than of organization. That sentimentality which, by apparent paradox, is so often found among them associated with a measure of heaviness and want of polish—nay, that very gregariousness of the people which carries them into public places from the mere love of seeing their kind, contributes to make the German household a body too permeable to be solid—one which, by its yielding liquidity, betrays the want of consistence through firm bands proceeding from a head. Breakfast, the true family meal of England, where the whole household pass muster, in spite of their diligent business habits, and arrange the work of the day, either consists of portions eaten by each in privacy, or forms a running desultory fire, during which the hours redeemed by the commendable practice of early rising are very much frittered away. Even among the pious, morning and evening family worship are rarely offered. The household, psalmodic though the nation be, awake without family praise, and retire to rest without any cleansing of the burdened conscience. Throughout the day they have no corporate and definite transaction with God; they do

not receive the blessing of a head—they are not referred to or reminded of him by any domestic appointment. The chief family meal is commenced, either without preface at all, or with a silent devotion by each, as if he were alone in the world, or by some sentimental effusion from the lips of a child. But the real transaction by which the father and master appointed by God to be the sole provider for, and priest over his family, offers to Him as he rises, ere he rests, and ere he tastes God's bounty, thanksgiving and prayer, which none but he is competent to offer—this is a thing almost wholly unknown. Those mawkish, vague, and dreamy eulogies of spurious love, half human, half divine, which lose sight of fixed moral principle, violate Christian verity, and overstep social laws, and the taint of which is to be felt in the celebrated stanza of Schiller—

“Selig durch die Liebe  
Götter, durch die Liebe  
Menschen Götter gleich:  
Liebe macht den Himmel  
Himmelscher, die Erde  
Zu dem Himmelreich,”

form a powerful unseen barrier to the solemnizing admission, purifying power, and regulating control of truth in the German mind: the Bible is

more boasted in than read. The national idol—“Gottes Wort”—the impersonal foundation and judge of Protestants, is, like every idol barren. Yet, with less apparent polish, Germans are our superiors in refinement of feeling and mental culture. To ascend from the lower ranks of society, with whom education is forced by law, there are few females in the middling classes, and still fewer in the higher, who are not generally read in the current literature of the day, and disposed to take an interest in its discussion. And the tenderness of their feelings, did it not border on morbidity, would possess a peculiar charm. But the snare of the Germans is to delight in conversing with an ideal world, and not with things as they are. Their hymnology everywhere betrays this; so do their churchyards, filled with decorations, intended to persuade men that, after all, the king of terrors is a pleasant friend, to shut men's eyes to the wholesome conviction that death is the great sacrament of the curse, and to banish the remembrance of sin, and the hope of the Lord's return as the only Deliverer of the groaning world. And were there not among them a false longing for emotion, they never could have been led to quaff so greedily the cup of Goëthe's devilry, and Bulwer's licentiousness, and to sigh and weep over

writings professedly religious, in which, pathos is the sole piety—compromise, the sole charity—inclination, the sole law. “*Gefühl ist Alles.*”

No one can fail to admire the strength of domestic affection so frequently and naïvely exhibited among Germans. But where its ardour does not operate as a family bond, the sense of obligation too often fails. With all his apparent hebetude, the German is, to an almost incredible degree, the creature of impulse. And where that impulse runs counter to duty, there lies his greatest danger. While parents and masters fail in due attention to those under them, the relations of children to parents, of servants to masters, bear few marks of any real faith in guidance, or of any self-denying submission to control; and although servants are not so insolent or corrupt, they are more passionate and lawless than in England. The multiplication of the legal grounds of divorce, beyond those recognized by the Church, so as to bring the conscientious among the clergy into the most painful dilemmas, show how loose are the domestic ties; how lightly regarded the breach of them; and, on the falsest pretexts, how frequent the postponement of duty to feeling, in accordance with the “*Wahlverwandschaften*” of that arch-corrupter, Goëthe. It is not uncommon for a man

to have been married to six surviving spouses in succession. A lady has been known to sit at a card-table with three successive husbands. So jealous are the Germans of their privileges in this matter, that no proposed law has produced greater excitement among them than one intended to set marriage on its scriptural basis; to limit the grounds and increase the solemnity of divorce; and to stamp with reprobation the offending party. It is even said that many couples, who anticipated an ultimate separation, have hastened it, to avoid the operation of the new law. Although the facilities of divorce may at first sight appear preventive of vice, yet such trifling with a tie sanctified, though not created, in the Church of God, cannot be justified as a means to an end; and if it ameliorate society in one way, it must only corrupt it more deeply in another. The christian observer cannot fail to regret the deep loss which families sustain through the absence of pastoral superintendence, visitation, and special instruction. The ministrations of the pulpit being either philosophical essays, or continual repetitions of the first elements of the Gospel, without any attempt to lead the people further, are not followed out by due domiciliary visitation, so as to make more special application, or observe the working,



of the truth. The seed is left to be caught away, to wither, or grow rank, as it may. And there is many a sore family breach or scandal, which, without the least undue interference, the pastor might have prevented or healed, by due warning or counsel. The household have none to tell them their true state; and although the children are most carefully catechized before partaking of the Lord's Supper, all care of them seems to cease with that solemnity, too often never repeated.

It is astonishing how readily men take a hint to sin. Luther, a man excusably enough lacking in reverence for ecclesiastical authority, and not distinguishing between the traditions of men, and those holy traditions of God in the Church which attest the continual presence of His Spirit and harmonize with the scope (though they cannot quote a text) of Scripture, uttered an unguarded doubt as to the divine sanction of the Lord's-day. And the whole of his countrymen have run off with this doubt, which had it leant to the side of stringency, they might not have so highly valued. Never, indeed, in the Christian Church, has the Lord's-day been kept in a manner at once so rigid and so little appropriate, as in Scotland—a country in which, though the most anti-papal, the judaizing of the Papacy is equalled, if not surpassed; where,

among the pious, Old Testament institutions and examples poison with gloom and pride the amenity of the Christian life; and where the Lord's-day, which should be observed as a day of joy, of spiritual feasting, of active worship and well-doing, and of chastened yet cheerful domestic intercourse, is degraded to the rank of a Jewish Sabbath—fenced by prohibitions—occupied with negatives—a bugbear, like its metaphysical catechism, to every child—and yet a day on which the godless take a licence only the more reckless from the irksomeness of the yoke they have shaken off. But after all, this is safer, if not better, than the continental desecration of the Lord's-day, which appears in Protestant Germany in a more offensive form than in Roman Catholic countries. In the latter, where every ecclesiastical appointment ante-dates the kingdom of God, the joy of the flesh riots where the joy of the Holy Ghost should reign; yet the day is always begun with religious services—and those, not the tickling of itching ears by a popular teacher, but true acts of worship. But in the former, the curse of labour, in addition to the joy of fools, breaks in upon the sacred rest of God.

“The sore task  
Does not divide the Sunday from the week.”  
*Hamlet.* SHAKSPEARE.

That competition which in England accelerates business, in Germany prolongs it. Deep into the Lord's-day are carried the labours of agriculturist, artificer, tradesman, and student. Apprentices are detained from every place of worship until the hours of worship are past ; then they are driven forth to seek their hard-earned recreation in the haunts of wickedness ; and instead of being allowed the evening of the previous day, they take the whole of the succeeding to recruit from their Sunday's debauchery. And, as a proof how much more powerful is prejudice than principle, the very persons who profane the Lord's-day, and absent themselves from His house, observe feast-days throughout the week with a strictness almost insuperable, which they may relax for pleasure, but which they will not yield to the most urgent and innocent business. Yet, after all, the whirl and bustle, the salutations and the coteries, the exhibitions and the music, the smoking, talking, and feasting of a German Sunday evening—though they extort a sigh from the man who knows that unknown communion with God, to which all these thoughtless ones are called—have in them none of the venom of evangelical slander, or the madness of a London gin-shop. In the absence of better things, it were well could the

British population find Sunday employments, in which their joy would not be turned to strife, and their licence to destructiveness ; and in which man, if he will not be a saint, may at least avoid becoming a brute, or a fiend.

One may always observe that the most insolent are the greatest flatterers ; and this day, in which men begin to despise dignities, is that most signalized by self-interested flattery of classes and of individuals. The cotton-mill-profit-and-loss levelling spirit, though rising, has not yet prevailed to make open head in the daily intercourse of German life. Though the peasant exults in his relief from tenancy at will, ascription to the soil, and compulsory service ; though the citizen boasts of his constitutional rights, and the merchant of his monied influence ; and all classes would fain dare to strike upwards—yet the servant is not yet called a helper, as in America, nor do masters submit to be called employers. Though the priest has long sold to the State the integrity of his office, the king still refuses to be a function of his subjects ; and, in spite of the treachery and self-interest of men, ungilded rank is not exposed to insult, and a measure of loyalty and condescension between inferiors and superiors remains. But the same social restlessness—the

same consciousness to new powers, and intoxication with new prospects—the same haste to work—the same doubt of continuance—the same apprehension of a coming crisis—which are seen throughout all Christendom, are the more apparent in Germany, that they have been alien to the habits of the people. There, as elsewhere, we see the great paradox of the age—the materializing of all interests, and the spiritualizing, though not the sanctifying, of the principles on which those interests are pursued. The mercantile and manufacturing classes, hitherto labouring and prospering as individuals, are now awakening to a confederate existence, and plying all subsisting institutions with the pressure from without, and from beneath, to which hired philosophy gives double intensity. Contentment, founded on habit, not on meekness, yields to discontent. And ambition, springing not from due consciousness to one's vocation, but from the swelling of pride, sets all classes astir for evil. Covetousness, which is idolatry, becomes the law of man's being; and the European Christian may be looked to as a man who can teach others to find in the world that enjoyment which they never knew before. He is a good neighbour, not who is full of mercy and good fruits, but who can give and take, from

self-interested motives; he is doing well who accumulates wealth; and the rich can always ensure the sympathy and friendship of men. If religion and literature will administer to mammon, it is well; but if not, they are discarded as unrealities.

In this contest of covetousness the Jew takes the lead. There are other Christian lands in which Jews are more numerous, and perhaps influential; but in no part of Christendom, so educated and civilized as Germany, is the Jewish element so great. The Jews—the true noblemen in the earth—once appointed to the head of the nations by the special call of God, and yet destined to it when they shall turn to the Lord and the Christian Church already possess the heavenly Jerusalem—never divest themselves of the proud feeling that they are superior to every other race. This works in their spirits, even when labouring most to become cosmopolites. Insulted by the false boastings of Gentile Christians who profess but have not that holiness and blessing which they accuse the Jew of having forfeited, and fortified in their rejection of Messiah by that Christian conduct which should have left them without excuse, their thought is “the villany you teach me. I will execute.” Their habitual effort is to trip up and supplant the Gentile; and they

long in their hearts for the day of retribution. Though the Jew is under such judicial blindness regarding all things spiritual—that is, all things pertaining to Christ, and expounded by the Holy Ghost)—that he not only does not believe them, but has no conception that such things exist, yet he has greater capacities than perhaps any other man. Although he is destitute of the divine key to unlock the mysteries of creation, yet his understanding and use of things natural are pre-eminent. No doubt they are debased in character by the judgement which rests on him for having sold his Lord and preferred old things to new; while, in the Gentile, they are ennobled by the vantage-ground which he occupies as a member of the Son of God. Yet the Christian has received the Holy Ghost, not to make him wise in worldly things, but wise unto salvation. And, in so far as mere creature powers act on worldly things, the Jew has the decided advantage. He is ever insinuating himself into that inheritance from which he has been banished for a time. In Poland, he is the mortgagee of the earth—in Holland, the receptacle of its gold—in Germany, the astute student of its learning. And whether by relaxations on the part of Christian governments, or by compromise on his part, there is no pro-

vince of literature, and scarce any of public employment, into which he has not crept, and where he is not felt. There are no doubt many real Jews who, still zealous for the law of Moses as divine, stand aloof from the amphibious worship of Jehovah, Jove, or Lord, in nondescript temples; who disdain to inherit with those nations whose sins they believe themselves to bear, and whose anti-litudinarian honesty one must admire, while one laments their pride and blindness. And, on the other hand, there are some real Christians of Jewish parentage, men grafted by baptism into Him in whom is neither Jew nor Gentile, who have really found in Him the God of their fathers; and, merging the obligations and promises of the Law in the higher ones of the Gospel, are a true ornament to the doctrine of God and to their spheres in life. But the majority of those who still are Jews, having, in despair or dishonesty, renounced the hope with the yoke of their fathers, rush headlong into every employment and indulgence, by which all vestige of singularity can be effaced. And of the Christian Jews, too many, baptized for gain and in hypocrisy, only reap, as members of Christ, the heavier judgment, instead of enjoying those higher blessings which they cannot appreciate. Like the blank leaf between the

two Testaments, they stand between both, but have nothing of either, and are of all classes in society the most unprincipled—that is, the most destitute of a moral rule for thought or action. Those actively engaged can cast themselves as no others can—body, soul, and all—without reserve or scruple, hampered by no squeamishness, fettered by no prejudice, restrained by no considerations of propriety, into any occupation whatsoever, venal at the highest price in search of mammon, pleasure, or fame. And when they pass from exertion to enjoyment, their sphere of choice and investment is so limited by circumstances, that, although the generosity with which they spend their gold far exceeds the honesty of the means by which they made it, their wealth is generally lavished on those luxuries which most pamper and indulge the flesh. On the other hand, among the literary classes of Germany, there are none whose powers and hopes are so awake, whose consciences are so asleep, and whose habits so sweep and garnish them for the immoveable occupancy of atheism and revolution, as the Judaio-Christian *literati*. When Antichrist shall be revealed, they will be the first to hail him as their Messiah, as their fathers in France hailed his precursor Napoleon. And their confession to the

Man of Sin, and the Trinity of Darkness, will indissolubly rivet the fetters of delusion on the apostates of the Christian Church.

In fact, it is hard to say how the Jew is most dangerous. For while, as an infidel, he will bear testimony to the lie—as a believer, he will adulterate the truth. There is hardly a converted Jew who does not in his heart, more or less, retain in his right hand the Jewish promises, while embracing with his left the Christian. The lawlessness which always mingles with his piety shows how light he makes of the Christian polity. While he takes share with the Gentile in any blessing which may be going in the Church, he holds by inheritance something better and more definite, peculiar to the Jew, which can neither be annulled nor shared. Thus, instead of merging Moses in Christ, he adds Christ to Moses, and holds the latter the faster and more proudly of the two. Nor is this at all to be wondered at, when one considers the gross ignorance of most Gentile Christians as to their own pre-eminence standing. Attaching no present divine efficacy to the sacraments—regarding faith in Christ as that which constitutes, and not as that which sustains the Christian—and not understanding that progress by which God has been raising man ever

since his fall from one standing to a higher, until he has now attained his highest possible place as a member of the body of Christ—they regard their own position as the vague and fluctuating creature of doctrine or of feeling. Mere faith in God and Christ are things not peculiar to the Christian Church; nor shall the Christian alone receive salvation as the reward of faith. Nay, there have been many Jews and Heathens far more faithful to their inferior standing, than the vast majority of the Christian Church to their supreme one. Yet the judicial standing of one grafted into Christ, gifted with and indwelt by the Holy Ghost, and feeding on the Son of Man, is one totally distinct from that of any other class of faithful men. And his functions in the kingdom to come, if faithful here, shall be equally distinct and supreme. For he shall reign with Christ, by whom his brethren are only blessed; and that, by reason, not of anything in himself, but of the almighty disposal of God, who putteth His creature to what use He willeth. The Jew, although the head of the nations, shall only be, in the region of the natural, the visible reflection of that glory in the spiritual which the Church shall have when seated with Christ on His throne. And, as the future blessedness of the nations shall

not affect the pre-eminence of the Jew, neither shall that pre-eminence of the Jew invade the supremacy of the Christian Church, composed of Jew and Gentile alike. Where, however, the Christian privileges are loosely held, one cannot hold out to the Jewish convert anything so definite and tangible as his previous position. The Christian is thus in danger of giving place to the Jew; and, instead of himself leading the way before all men, tends rather to join that train of heathen who shall yet follow the Jew as the blessed of the Lord. He endeavours to grasp, as man's highest hope in Christ, an earthly supremacy and blessing, which flesh and blood can inherit without the resurrection of the dead, the change of the living, and the renovation of the heavens and earth. The expressions of a living writer, who seeks to trace the influence of the Jew in the great transactions of Christendom, tend somewhat to sanction such ideas. And there is reason to fear that not a few Christians, longing after definiteness in their uncertainty, and seeking a sign, from their unbelief in invisible realities, are actually submitting to circumcision, as a more palpable seal and more certain container of blessing, than the now meaningless, because powerless, ceremony of baptism.

## THE LEARNED.

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"Sir—He hath never fed of the dainties that are bred in a book: he hath not eat paper, as it were: he hath not drunk ink."—SHAKESPEARE.

"Magnas inter opes inops."—HORACE.

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THE German language surpasses all others in its powers of combination, and its capacity to express philosophical ideas; and the Germans are undoubtedly the first students in the world. The students of other countries are isolated individuals, having no standing of their own in society; but in Germany, they form a large recognized section of the body politic, a true republic of letters, to obtain the approbation of which men count worth the labour of a lifetime, and in the midst of which the manufacture of literature is unceasingly plied, and the rise and fall of the intellectual market observed with the anxiety of a stock-exchange. The student, occupied with his appropriate trade, is not thereby severed from his family circle, like the recluse of other lands. He makes every sacrifice to publish and to purchase;

## THE LEARNED.

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and everything is printed from heaven, or earth, or hell. As Schlegel says—

"Schanlos mehrten die Bücher die schon im  
Druck sich erdrücken:  
Tinte vergiesset das Volk immer noch thätig  
um nichts;"

so a perfect diarrhea of words, pregnant with wasted thought, overwhelms the land. But few results appear; and the influence of the learned, though increasing, is not equal to the place they hold. This is mainly ascribable to their unpractical character. A great thinker, although more interesting, may be as idle as a great talker. It is the hardest thing in the world to transfer anything German out of the region of discussion into that of transaction; and with all one's admiration for the giant labours of the Germans in literature, one is obliged to confess, that there never was a people who knew so much and were so little able to use it. The youth, who from four A. M., till one P. M., in solitary slippered dishabile, cheered only by coffee, cold water, or tobacco, devours the thoughts of others, or, like a spider, spins out his own, at last emerges from his seclusion, either to hide in a napkin all that had engrossed his youth, or to bring to light some work, intended to establish his fame, but exhi-

biting no picture of his own conscientious convictions, and having nothing in common with the occupations, prospects, or welfare of the living beings around him. Unlike the Scotchman, who carries out to the death the practical consequences of his belief, the German contents himself with carrying out his principles to their conclusions. Fettered in his acts by the institutions under which he lives, he takes his revenge by giving full swing to his thoughts; and, having no conception that our duty to God extends to the control of our thoughts, he is determined to show his liberty in a sphere which he deems unassailable. His faculty of floating on a sea of notions without touching the bottom of reality, keeping his powers ever on the wing in ether without touching mother-earth, is absolutely marvellous. The "Gründlichkeit" with which he handles his subject actually entombs the reader; his enquiries begin at least with creation; and he acts the elephant in lifting the tiniest object.

No doubt a new style—the *astrapetic*—rapidly supplants the old—short sentences, pregnant aphorisms, glittering remarks. But, with some noble exceptions, they who lead the way in its employment are the coryphaei of liberalism, who boast in what man is doing and undoing. These

"bold bad men" are no longer reposing in dreams, but are filled with wild and dangerous hopes, with the outlines and designs of laws for that new world which they await (at once the mockery and the negative of God's kingdom to come), the hell-enkindled lustre of which, shooting through the cracks of present constitutions, is that on which they feast their eyes, and from which they borrow their pens of fire. Rationalism, which Englishmen, in their happy insular ignorance, have abhorrently regarded as the product of Germany, in Leibnitz, Wolff, Semler and Kant, is much more a legacy from orthodox Rome and Greece, augmented by an importation from the infidel schools of England and France. The inquisitive and familiar character of the German mind may have fostered it; but its origin lies in the paralysis struck into every institution of God by the unbelief of man. Neither piety nor infidelity commenced with the Reformation. Aristotle was more worshipped by Papists than Christ. Lights burned before the image of Plato; texts were taken from his works. Bessarion could speak of those fallen asleep in Christ, as having retired to join the Olympian gods; of the remission of sins, as the appeasing of gods and manes; of the Holy Spirit, as the breathing of a celestial zephyr. It



was proposed to alter the Vulgate, in accommodation to the times. Clement VII. approved of the classic hymns submitted to him by Zacharias Ferrerus, as preferable to those of the Church. He directed to be used at the altar such effusions as this parody—

“Unus est Divum, sacer imperator  
Triplicis formæ, facie sub una,  
Qui polum, terras, tumidosque fluctus  
Temperat alti.”

And under Adrian VI. did the inhabitants and the priesthood of Rome resort, in time of pestilence, to the heathen sacrifice of an ox in the forum. The doers of such things as these were the men who sided with Luther at the first, till they found him to be something better than a *hero-destroyer of shams*. But we see only the revival of such a spirit in the numberless forms by which the folly of vain man has since striven, through German philosophy, to be wiser than God, and has well-nigh succeeded in emasculating every sacred institution, and shaking to ruin every divine pillar of truth. We see but the same evil under new colours, in the grave proposal made in 1805, to substitute for the sacramental prayer at the altar the words of Goëthe's “Faust,” beginning and proceeding thus:—

“Mishör mich nicht, du holdes Angesicht !.....  
Nenn's Glück ! Herz ! Liebe ! Gott !  
.....Gef hl ist Alles.”

We see it in a new “confession of faith,” that to do as we would be done by, is the whole sum of the Gospel; in the bold avowal that man “kann sich des Gedankens nicht erwehren welch ein Hinderniss der Vollendung die so genannten Biblischen Bücher für das Christenthum gewesen sind;” and in those worthy substitutes for Poper, Selbst Cultus, Cultus des Genius, and Cultus der Materie, which, according to Daniel, in his “Theologische Controversen,”—“haben sich schon so vieler Altäre bemächtigt, dass für keinen Heiligen einer übrig geblieben ist.” But the day of mere negatives is past. The positives of infidelity arise—man, his own guide, now swells into nature's God—and having wiped out the characters of truth, now begins to indite the lie.

Kant is wholly out of date: Hegel, the perfecter of Spinoza, is now the German god. His doctrine is a mighty stride of devilry in advance. It is the first German system that promises to work; for it is a philosophy which tallies with principles in the breasts of all classes. But its work will be one of ruin; for the principles which it

evokes are those of Antichrist. Its advocates are of various shades—half, whole, and ultra; and there are many who, in spite of its infection, preserve or have recovered a measure of faith, although a far smaller one than they imagine. But in itself, it is unmixed Atheism, and the nearest approach yet made to the preparation of Christendom for receiving the Man of Sin. Its slime defiles some of the noblest minds in the land; and it possesses this remarkable character, that while in its esoteric aspect it is unfathomably abstruse, its exoteric is extremely popular, level to the capacities, akin to the thoughts, congenial to the habits, touching the interests, kindling the lusts, of all. It boasts of being based on or confirmed by the “*moderne Bewusstseyn*.” In spite of the puny rejoicings of shallow pietists that its refutation is accomplished, it gains ground every day. And it is reasonable that it should; for the delusion has a deeper root, and is of greater calibre, than any amount of truth which Gospel-christians or Evangelical society-agents can oppose to it. If the vessel has been broken, it is that every child in the streets may play with its sherds. While utterly expunging from creation, as the mere “*populäre Vorstellung!*” of Jacob Böhm and others, a personal Deity—while rejecting an

incarnate Saviour, an indwelling Spirit, an inspired record, an apostolic ministry, a present work of grace, and a coming day of judgement—while accusing Hume and his friends of “*uberschuss des Glaubens!*” and Kant and his friends of obstinate belief in existence after death (“*dass sie davon nicht lassen wollen*”)—its subtilty is such, that there is no point of Christian verity, no office of the adorable Trinity, no text of Holy Writ, for which it has not an appropriate niche in its temple of lies. It contradicts nothing: it confounds, neutralizes, and eliminates all objects of personal faith. It is the first truly philosophical system, which, denying a life to come, eternizes that which has sold itself to the world, and establishes the “*absolute Diesseits*” against the exploded “*Jenseits*.” The thought of man is the fountain—the judgement of man the judge of all things. The consonance of the fact with the thought—that is God; the exhibition of that consonance—that is Christ; the measure of its attainment—that is the Holy Ghost. The king is to be obeyed, not as the object of personal loyalty, but as the exponent of the thoughts of his subjects, or rather of his philosophers. The State is that stamp of thought which shall be eternal, the absolute power on earth, to which the Church is

but the temporary minister; for man, as an individual born and mortal, is as man eternal. Duty and responsibility, without a basis, are therefore without a sanction.

The infidelities of Semler and Strauss are the most innocent, because most palpable, form of this system of lies. It seems like a net without entrance or exit. Its meshes are at once too fine for the eye, and too strong for the hand of flesh, such as nothing but the power of the Holy Ghost—the Spirit of the Man Christ Jesus at God's right hand, can break or disentangle. Faithful and able men have wielded their pens against it; but though they convict it, they cannot destroy it. It penetrates to the very principles of things, and merges the worlds present and to come. It is truly the Catholic religion of Satan—the design for his human image; and well deserves the epithets of Julius Müller, who styles it—"einen neuaufgeputzten, zu einem autolatrischen Genien-Cultus sublimirten Paganismus." Nor are its tendencies less truly drawn by Molitor, when he says—"Wenn eine doctrin gab die bei dem Anschein von höchster Sittlichkeit der wahren Moralität schnurstracks zuwider ist und den Menschen in sittlicher Hinsicht völlig corrumpirt, so ist es dieses System, welches in der Geschichte der

Philosophie ganz einziges da steht, wozu kein früheres Zeitalter was et hnliches aufzuweisen hat und nur unserer gewaltig bewegten Zeit es allein möglich war eine solche kühne gigantische Lehre hervorzubringen." A professed convert from it, hailed, flattered, toasted, as a champion of the faith, has spent one winter in demonstrating the existence of *abstract* God; he proposes to spend another in proving that of an *actual* God; and no one knows when he may arrive at the philosophy of a God *revealed*. They who do such deliberate violence to the religious consciousness of baptized men must not be surprised if others take up their unfinished work, and proceed by similar reasoning to explode the axioms and expunge the practice of national loyalty and domestic morality. Where is the Hercules who shall strangle these serpents? How shall this "Gigantomachie" be beaten back?

Germany, with such a volcano in its bosom, stands in two very opposite relations to the countries around it on the one hand, and to America on the other. However oppressive in its character, and extravagant, if not ludicrous, in its consequences, the Roman Catholic tyranny over literature and science was, the controversies of Bonn and Paris between the Church and the University

have abundantly proved, that if unlawful exercise of control over learning is an evil, its absence is one still greater. Lawless thoughts need but contact with lawless hands to destroy the world. The German has hitherto dealt with the algebra and logarithms, not with the real quantities, of knowledge. The American, essentially a doer, has sought for principles to realize. Each has found what he sought. The American, without history or pedigree even in literature, unmellowed and unclothed, a *novus homo* in the world, has expressly avoided drawing from British sources, lest his doing so should compromise his liberty, and bring him under bonds to ancient institutions. The influx of American students, as well as English Dissenters and Scottish Presbyterians, into Germany, and their translations of German works, testify how congenial they find the soil of philosophical license and religious lawlessness. The caricature, compounded of German pedantry and American slang, of words pregnant with classic import bought up by the gross and mis-kept in the "go-a-head" colloquial style of the new country—the sight of ancient garb and gait, plundered from the owner, and misfitted to the wearer, is not a little amusing. But the German has a secret joy in seeing his thoughts realized abroad

to an extent which he dared not even imagine at home. What will come of it remains to be seen; but the marriage is one which augurs an evil progeny. On the other hand, while the German philosophy is rendered more liberal by being transplanted to America, it is that which fosters the liberalism and infidelity of its continental neighbours. The Dane, the Swede, the Frenchman, the Italian, the Greek, the Hungarian, and even the Turk, but most of all the Russian, turns to Germany, in the hope of emancipation from the trammels of ancient prejudice. In Russia, the ruler and the ruled, though with different ends, seek, by a rare coincidence, the same things; the Emperor, seeking to cope with Europe by improving his intellectual breed, as a farmer his cattle; the people, stealthily awakening to a consciousness of their wants and of their power. The education, in search of which the literary emissaries of Russia are spread abroad, has no professed connection with religion. Indeed it cannot; for it is sought at the hands of heretics. In point of fact, it will soon subvert the institutions it is intended to sustain. Germany is the great magazine for every free-thinker and liberal of northern Europe. And this is the more remarkable, when we consider that there never was a

time when she was nationally more at antipodes, with both Russia and France; hating the duplicity, tyranny, and ambition of Russian character and policy to such a degree, that nothing but the alliance of the courts prevents a rupture; and holding everything French at a discount, to an extent which her increased power now renders safe.

It is in vain to imagine that the German censorship, justifiable and expedient or not, well or ill administered, has any efficacy in correcting the evils of German literature. Continental governments, professing to keep the peace of this world only, are generally so careless of the higher interests of man, and so sensitive as to political offences, that the censorship which they exercise cannot be duly directed. Political disturbance is the great bugbear of every continental functionary. In many countries criminality is attached to the use of certain words, even though that use be exactly the opposite of evil; upon much the same principle as that upon which the Roman Catholic finds a warrant for the worship of the saints in Rev. xxii. 8. And if a man, with his tongue or pen, only steer clear of politics, he is accounted harmless. Religious faith and moral principle, being regarded as mere matters of specu-

lation, or as things affecting only the world to come, are exempt from the censor's control. If a book contain one or two political remarks, perhaps useful, it is suppressed; but the most subtle licentiousness, flagrant immorality, subversive scepticism, destructive heresy, and revolting blasphemy, pass by wholesale. The censorship, as the conservator of public religion or morals, truly strains at a gnat and swallows a camel, because the censor himself either is an abettor of the evil, or cannot reach to where it truly lies.

Over the teachers in the universities there is no efficient moral control. Session after session, poison is systematically and openly administered to the youth of the land—to the future shepherds of its flocks. Formal and normal schools of heresy are so organized, that one can only marvel how any pass through the ordeal of a university, nay of a theological education, with a spark of faith remaining. That university is held incomplete in its furniture, which has not among its professors the representatives of the most opposite opinions; in which the doctrines of the faith are not alternately maintained and impugned as theses in science; and where the divine truth taught in one room is not daily subverted in the next. But how can it be otherwise, when

the teachers of the rising generation are not only as teachers, but, what is more important, as men, under scarce any ecclesiastical control? It must signify little what impediments are thrown in the way of the utterance of their sentiments, if the hearts of the men, the fountain-head of the sentiments, are neglected and impure. Even if they do not despise all regular attendance on the ordinances of religion, as a thing suited to the vulgar, but beneath a philosopher and unconnected with theology, they wait on no stated ministry; they are not led on to perfection from the beginnings of the doctrine of Christ by careful and special pastoral instruction; they do not learn the truth as members of a flock, and in the communion of the saints; they are not trained to make common cause with other Christians in simple acts of worship; they draw their doctrine from what source they please, not from the candlestick of the Lord's house; they acknowledge no spiritual authority; they have the benefit of no ecclesiastical oversight; they receive no pastoral counsel, and would, perhaps, spurn it when tendered. They stand in that most perilous of all positions—too often the lamented position of a monarch—that of being without a shepherd—of being flattered by all—of having none commis-

sioned to care for their souls. While in England the rich and the noble are, like the poorest classes, but from different motives, shamefully exempted from any close pastoral dealing with their conscience, the *literati* of Germany are the favoured, or rather the neglected, class. Hence their whole teaching is poisoned by personal faults and errors, which none reveal to them; and they have no safeguard against being led and leading into every devious path which sin or singularity may dictate. Although all belonging to a Church which tolerates no schism, they are only on that account the more inspissated with heresy. One cannot predicate of authorized teachers what their faith is, or what, notwithstanding first appearances, it may turn out on nearer inspection to be. Paul certainly could not have, with propriety, addressed them, like Timothy, as sons in the *common faith*. Indeed, it is said, rather in commendation than otherwise, of a theologian, that he has struck out a new "Richtung." His success is measured by the number of youth whom he persuades to follow him in it. And the ministers of Christ's Church look on indifferent, if not admiring, while the most influential of her members mislead those destined to influence in their turn; and while tenets, uncontrolled by, if not

adverse to, that which has always, by all, and in all places, been believed, are instilled into those who shall occupy the pulpits of the land. Nor is this confined to Protestants alone. The destructive *opinionēs pii*, which the great custodier of the faith—the Roman Catholic Church, as a tender mother—cunningly permits her children to entertain and to promulgate, without sharing their guilt by any ostensible *imprimatur*, are often as much in harmony with the faith as black is a shade of white. The “*Lehrfreiheit*,” which is defended as the palladium, is really the poison of German universities.

The mental training of youth in Germany is undoubtedly much superior to that which obtains in England. With us there are, perhaps, a greater number of men generally accomplished, and thus fitted for public life. And if there is not now, there certainly recently has been among us, a stricter moral culture. But, looking upon man as a philosophic being—observing, thinking, and reasoning—while he receives in England mere objects of knowledge, he receives in Germany the capacity to think. And while knowledge with the Englishman is traditional and empirical, and receives arithmetical increase, the German enters into its philosophy and absorbs it into his

general circulation. The one, while less exposed to the danger of lawless innovation, and not sympathizing with mere speculation, rather obstinately inherits than understands all the bearings of what he holds. The other, comparatively destitute of traditional reverence, is yet more likely to maintain to the uttermost what he has once on principle adopted, in so far as intellectual conviction can co-operate with moral and religious principle in producing fidelity. Yet the pedantic technicology with which the Germans load the most ordinary subject, and deck pompously the commonest truths, is much against them. There are few Coleridges in England.

The four crying evils of German science and educations are—the intrusion of the intellect into sacred things—the separation of theology from religion—the separation of instruction from the Church—and the idolatry of talent and learning. Men have forgotten that the intellect is not the highest part of man’s threefold being. His spirit is the highest. By it he holds communion with God; on it the Holy Ghost operates, in making known to him the things of God; to it all operations of the intellect, as well as of the body, should be subordinate. And although every part of man both may and should participate in the worship

and service of God, still it is on the condition that they are duly subordinated to one another. When the intellect addresses itself to sacred things otherwise than under the shelter of the communion of the man's spirit with God, it is no act of faith, but only of presumption. And it is somewhat extraordinary, that those who so justly condemn mere bodily service without intelligence, should be so guilty of exercising intelligence, without the exercise of their spirits in communion with God. With us, a student who is not devout lets theology alone, and leaves it to those whom true piety moves to it, confining himself, if a Churchman, to the estimation of benefices and patronage, and the search for good company. But in Germany, theology and faith are wholly disjoined. The faith is expounded as one of the sciences; the history of the Church and her doctrines is detailed as if there were neither sin nor righteousness in the whole affair; the Bible is studied with no sense of moral obligation, but as a mere exercise in philosophy. Men, careless to the salvation of others, occupy themselves day and night with the theory of it; and, though destitute of personal confidence towards God, unexperienced in the sprinkling of the heart with the blood of Christ, and strangers to prayer, they

scruple not to tread with daring footsteps, and gaze with profane eye, on ground forbidden to all but those filled with the spirit of adoption. The Athanasian Creed says, "The right faith is, that we *worship*," &c. But so it is, that

"Fools rush in where angels fear to tread."

Although the progress of experience in the Church enlarges the developement of dogma, yet, did her life also grow, she would, as Molitor justly says, always have the dogma in herself, and be more occupied with showing than with settling her faith. And it is a bad omen indeed that the very age in which spiritual life is lowest, is that in which dogmata are most expounded. It is the unsettling, not the expounding, of the faith. Everything has been discussed, till there is little certain left.

The deadening influence of German study on all spiritual life arises, not so much from its amount, as from the unlawful mode in which it is conducted. From its callous familiarity arises an indifference between good and evil, and a separation between the personal character and the most vital opinions of men. If the Scotsman quarrel with all from whom he differs, and is moved by that *odium theologicum*, from which Melancthon on his death-bed rejoiced in having



escaped, to deny his opponents even the common charities of life, the German will too often receive into his house those who strike the deepest wounds at Christ, and bid "God speed" to every heretic who has science or genius to recommend him. Nathan der Weise is by many deemed the model of true religion and Catholic charity. Indeed, one must allow that the candour of the Germans, at first sight so amiable, is too often found to proceed from the fact, that the questions which are life and death to other men are but entertainment to them, having no hold on their consciences, and changed as easily as their conversation. That "*Ausgleichung der Gegensätze*," so often attempted on the basis of some higher unity, is too often a mere amphibious middle term, which is neither truth nor falsehood; and the so-called development of truth, to suit the times, is either a mutilation of it, or a clothing of it in some garb, which like the shirt of Hercules shall slay it, in order at once to escape the censure of those who value truth, and to quiet the consciences of those who will not bear it. It makes no practical difference on a man's conduct how his speculations turn out, whether for or against those truths which lie at the foundation of all true morality. Everywhere we are presented with the enigma of Atheists,

Pantheists, Naturalists, Rationalists, and Revolutionists, equalling, if not surpassing, the most orthodox in the discharge of their relative duties, and in the interchange of the amenities of life. Things are debated with all the earnestness of realities, which lead no one to any act or any change of conduct. And, on the other hand, you see men, professed champions of religion, bulwarks of orthodoxy, students and expounders of the profoundest mysteries, handlers of questions which are the most comprehensive and ought to be the most practical, as to the government, worship, and instruction of the Church, without any token of real godliness, without acknowledgment of submission to, and unsanctioned by, any spiritual authority. To this familiarity with things holy, stands, as the counterpart, an equal familiarity with things unholy. To enlarge the boundaries, to multiply the provinces, to deepen the investigations of science, is the cynosure of the German's being; with him, every phenomenon is fair game, and every fact is truth; and the Holy Spirit, save among pietists, is the spirit of science, rather than the Spirit of God. It matters not whether the facts observed be wrought of Satan or of God. Man, being lord, has all at his command, and in the sacred cause of science

may safely investigate all things, and use the most equivocal means. And if the scientific hero, armed with his fancied commission, clothed with his fancied panoply, can conquer a province, or win a fresh laurel, it matters not whence his conquests come, or whether his chaplet be death to himself. But who can handle pitch without being defiled, or fire without being burnt? As faith in the living God decays, so does faith in God's living enemy: the wise is taken in his own craftiness; he observes and reasons without fear, therefore he cannot choose the good and refuse the evil. His moral sense is stupified; and as sentiment without morality ruins the unlearned, so does intellect without faith, and knowledge without worship, the learned.

"Wissen ist des Glauben's Stern  
Andacht alles Wissens Kern."

It has been well remarked, that every man's fort is his foible; and the Germans truly destroy themselves in that wherein they are most useful to the world. To be under law, although so contrary to man's rebellious will, is so inherently accordant with man's constitution, that they, who cast off the law which they should obey, always come under some other. They who subvert a legitimate government frame one of their own;

they who reject a divine priesthood set up a human. They who reject the true Christ will have a false one. The witchery of every false guidance attests the power of the true. The profane are the greatest worshippers of what they like: the lawless the greatest slaves of what they follow. And in Germany, where all principles, except those proximately connected with political administration, float unanchored at the mercy of the wind and tide, the coryphæi of the various philosophical and theological systems receive and live by what is almost adoration. As blinder devotion never was paid to dead men's bones than to the thoughts of Luther dead, according to the words of the poet—

"Jahrhunderte versenken;  
Unsterblicher Gedanken  
Gebilde athmen noch:"

—so, if men could but see it, they never were so prostrated before the person or word of a Pope as in the theological or scientific circles of Germany before a favourite teacher. Accessible and affable as the German philosopher is, it is always expected that, in some form or other, you burn incense before him. Every man who starts on his literary career, starts an idolator of talent and learning: farther advanced, he car-

ries, in his absorbed manner and ethereal complacency, the proof that he numbers himself among those of a superior order: and when the learned meet, if they do not differ, it is on the tacit understanding that each shall minister gratefully to the self-esteem of his neighbour. Truly it may be said of them—how can ye believe which receive honour one of another? That honour, which is based on talents, is a greater enemy to faith than that which rests on riches or power. It refuses to perish, either *by* or *for* the truth. The man who prizes it can do positively no work for God. The *theorist in religion* is more hostile to it than the *practitioner in vice*. And while the showy men in the Christian ministry will be left behind by the practical clergy, the most favourite expounders of theology will be the most inveterate rivals of divine government, and opponents of heart-searching discipline in the Church.

The professors in the universities, having everything their own way *in cathedra*, are too sensitive to make a stand for truth in opposition to the clamour of the many, or the frown of the influential. It is doubtful yet how the new interrogatory system, lately recommended to the German universities, will work. There is no doubt, that the laws of the universities, while exempt

from that severity and exclusiveness, at least in the letter which characterize the English, are at present inoperative in compelling study or preserving morals; and, although constant hearing is enough for the studious, supply will not create demand in the idle. But it is to be feared that the opening of another course may give occasion to discussion, which the professors may not be able to regulate or put down. Much depends on the personal character of the professors themselves. And it is pleasing to contemplate many in Germany who are models of that paternal kindness, which is calculated at once to encourage the student, and to preserve him from evil.

The literary and religious press of Germany is nearly as omnipotent as the political press of England; but it is not the instrument by which Germany is to be regenerated in a manner acceptable to God. If the idols that have a name must be broken down, the nameless must be so also. God will recognize no impersonal saviour. The press is not the proper engine, even were that which issued from it true. We are saved by faith: and if we believe, it is the word of a faithful man we believe; but the word of an impersonal book addresses the intellect, and is not accepted by any act of faith in the spirit of man. "Das Wort-

erstirbt schon auf dem Feder," says even Goethe. They whom Jesus, the faithful witness, gives to his Church, are they whose word of faith shall kindle faith; shall deliver men from barren and uncertain notions; shall work in them the certain knowledge and active performance of His will; and shall dispense His truth, not in the indiscriminate, and profane, and irresponsible manner of the press, but in those words, and in that degree, and with that sense of responsibility, which suit the sacredness of the subject, the measure of spiritual capacity in those addressed, and the nature of the object to be gained.

One is glad, however, to feel that the views above expressed, on the subject of German science, apply rather to the state out of which it is emerging, than to that in which it promises to abide. The very aggravation of its evils in some quarters is a token for good, as indicating that elements of good and evil, hitherto dormant in unseemly juxtaposition and mixture, will not coalesce, but must separate as they become active, and have begun to gather, each to its own. In science, as in theology and politics, the present efforts of men to effect syncretic unions, and to bind in confederacy persons and things unhomogeneous, are meeting with constant defeat at the hand of

One who is higher than men. For the mystery of godliness and the mystery of iniquity must both be brought out distinct. Men must side with one or other; and they must learn how far they differ, before they can truly agree. There is certainly arising, among the learned of Germany, a class of orthodox, able-minded, true-hearted, wholesome, practical men—at once emancipated from the clumsy pedantry of a past age, and preserved from the unprincipled smartness of the present—purged from the heresies, the literary pride, and the lukewarmness of rationalism, yet preserved from the morbid, ill-furnished, uncatholic zeal of pietism—able to influence the times without being infected by their spirit—aware of the true field on which, and, in part at least, of the weapons with which the battle must be fought—destined to restore the broken connection between science and religion—and yet to vindicate for the truth its vestal simplicity, and for God's ordinances in Church and State their divine standing and authority. With these men are bound up the true hopes of their country. These form "Young Germany," properly so called.

## THE CHURCH.

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*"Delicta majorum immeritus lues,  
Romano, donec templa refeceris."  
"Mersus profundo; pulchrior evenit."—HORACE.*

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THE two leading causes of declension in the Church have always been her failure to look for Christ's return, and her intolerance of the Holy Ghost as her Comforter in His absence. The one reconciled her to an earthly home; the other betrayed her love of earthly things. Frederick the Great has well said—

*"Der sich still hält, der wird selten verfolgt."*

Under persecution, the children of God, instead of crying for His kingdom, cried for respite and ease without it. And as soon as they slackened in hastening that kingdom, and began to cleave to and enjoy the earth like others, their persecutions ceased, because they no longer disturbed the kingdom of Satan. Whosoever will be the friend of the world is the enemy of God. The Church, when glad to be accepted of the world,

has in so far become the enemy of God. At best she has ante-dated the kingdom of God; for until that kingdom come her calling is to be hated of all men. When she was recognized by the State, instead of leading all men to seek a home absent and future, she adopted theirs. She learned the ways of the heathen, instead of teaching them those of Christ. Having become impure, the children of God instinctively shrank from Him who is a consuming fire. They could not bear naked exposure to the true light—unsheltered contact with the Holy Spirit of Christ; and they were fain to seek a shadow under which they might comfort themselves, and escape the torments of God's presence, without daring to disown Him. At one time they took refuge in the favour of an emperor; at another, under those Jewish shadows of which they refused to be the living anti-type; at another, in heathen customs, which they should have abolished; at another, in multiplied or imposing ceremonies, which banished while expressing, the faith; at another, under a diversity of occupation, by which to purchase that love from which it should have sprung—at all times, under something, religious in its character, but not leading up so high as God. Patronage from the great, popularity with the many, at once buried the life

and hid the rule of Christ. It has been so ever since. So long as Christianity keeps the peace, and gives adequate pledges that it will civilize the world, and not bring it to an end—that the dead shall not hear its voice and live—so long is it popular, in any and every form, as a harmless salvo to the conscience, and a useful auxiliary in the government of mankind. Men praise it, adorn it, endow it, boast of it, serve it with many sacrifices; and all conspire to maintain the bland delusion—that the world is right religious. But let the Spirit of God and Christ manifest Himself—let Him operate to convince the world of sin, of righteousness, and judgment—to prepare the Church for the resurrection of them that sleep—for the change of them that wake—for the return of Christ into the world—for the judgment of quick and dead—the consuming of the world by fire—the making of all things new;—and all as one man rise up against the thing as what cannot be borne. They despise, suspect, traduce, accuse, persecute, and vote it away: the prelate superciliously frowns—the pietist sanctimoniously sighs—the theologian orthodoxly condemns—the philosopher convincingly redargues—the pious worldling laments its injudiciousness—the impious worldling its fanaticism—the man of the nine-

teenth century its exploded folly. By fair means or foul, die it must. And it is well if they who confess it do not share its fate. But truly it were better if they did. For the substance of things hoped for, the evidence of things not seen, has been long so weak in the Church, that men have not had strength to bear the hot brunt of confessing that Christ is the fountain, and the Holy Ghost the essence, of life—that Christ's apostles are the only rulers, and His perfection the only standard, of the Church. Satan, where he could not overcome by terror or slander, has always defeated by craft, and destroyed by popularity, the cause which he could not put down by persecution. Some royal, noble, rich, wise, creditable man—some approving majority of society, becomes the patron of the struggling cause, and lifts it into favour and failure at once. The witnesses for the truth find acceptance, but Christ is still rejected. His cause is once more lost, and the kingdom of God once more postponed. Men become good Churchmen, good Reformers, good Covenanters, good Tractarians, good Evangelicals, but not good Christians. Each builds his house on the earth, and covets the gifts of God to assert his own place and name. Christ's way is not prepared. His presence is that nuisance which

all agree to abate. And the terrible occupation of the Church from the beginning has ever been, to purchase external favour and internal peace, by excommunicating her Head. Yet it shall not be ever so. Every fresh stirring of the Holy Ghost to revive the dry bones, to marshal the host, to build and purify the temple, is a fresh labour-pang. The birth of the man-child must come. Blessed are they who hasten it!

Such a labour-pang was the Reformation. The damning sins of the Papacy are her antecedating of the kingdom to come, and her hypocrisy. The former she committed in receiving honour, instead of reproach—in enlisting to the service of God a world not purged by fire—in anticipating the future glory, instead of wearing sackcloth—in returning to judaize, instead of pressing forward—in descending to rule the present, instead of aspiring to rule the future, world. It was as if, according to the words of Myconius, Christ had, from His ascension onwards, resigned into the hands of men, instead of fulfilling by them, His personal rule of the Church. As the Virgin Mary stood related to Jesus, so stood with the Papist the Church to Christ. Nay, the very title “she” applied to the Church, and the maternal authority constantly given her, betrayed the

proud anachronism. For her female personality in this age should express only her character as bride; and in the kingdom to come, her fruitfulness as a mother shall be seen. Of the latter sin, again, the whole history of the Papacy is the proof—that Proteus character and acting, which demand the immolation of manhood, honesty, and natural affection on the altar of God; that inflexible principle of ambition and tyranny, combined with the constant disavowal of her own actings; that circumeising in order to slay, and lying to win or retain. She has sanctioned, nay commanded, the death of her children, for resisting doctrines which, as mere *opinionones pii*, she will not adopt. While her boasted infallibility is never hazarded in the person or perilled on the acts of any one of her clergy, she never allows their errors and sins to be charged upon her. And yet in thus permitting, or being unable to prevent, the most various heresies and most flagrant immoralities within her pale—yea, in her dignitaries, she confesses that, if her power to determine the truth be almighty, she has no power to enforce the doing of it, and is as fallible in discipline, as she is infallible in doctrine. Her standard of sin is its peril to the Church, not its offence against the Lord.

Antichrists there could not be till Jesus had been made both Lord and Christ. But as there were antichrists even in the primitive Church, so, ever since, the spirit of antichrist has wrought. And to those who know the justice and mercy of God, and have any conception how fearful an event to Christendom the rise of the last antichrist shall be, it must be evident that he would never be permitted to practise his delusions and perpetrate his blasphemies in the Church, unless the Church had for centuries, in every possible form, herself permitted their beginnings. Of these beginnings the Papacy is full, though it may not be the theatre of their end. And therefore the Papacy was justly denounced by the Reformers as the antichrist of their day—a system which Ullman well calls “den die Wirklichkeit magisch verhüllende Schleier.” In saying that “every great error of mankind covers a deep truth, and indicates a deep necessity in the breast of man,” Möhler has, even while regarding the Reformation as such an error, justified its rise. To detail the practical evils under which the Church then groaned were here needless. Every pious Roman Catholic admits them. Fred. Schlegel, himself a Roman Catholic, acknowledges the evil to the full in his “Philosophy of History ;”

and, while condemning the Reformation, does full justice to the character and motives of the Reformers, and beautifully describes the blessing which would have resulted from a divine reform wrought in the way of unity. The Council of Pisa professed to meet “ob generalis reformationis ecclesiæ dei tam in capite quam in membris evidentissimam necessitatem ;” and determined “quod ipsa sancta synodus non dissolvatur nec dissolvi possit, quousque universalis ecclesia in fide et moribus tam in capite quam in membris sit reformata.” They went so far as to call on the emperor Maximilian for aid. The Diet of the Empire, held under that Emperor, recovered the long-lost distinction between the Catholic Church and the Papal system, and prepared the way for the practical separation which followed.

He that will rule must obey. He that bids men hearken to him and follow him must himself hear and follow Christ—must have his ear open to fresh instruction—and must not dream that he completes the sum. If he act otherwise, he becomes a hypocrite, a tyrant, or both ; unrighteous if he be a usurper ; profane if he prostitute his true place. Such had the clergy of Christendom become. As the doctrinal and practical errors of the Papacy were its mere ac-



cidents; and its essence lay in this, that the Church had fallen from heaven to earth—so were the doctrinal and practical controversies of the Reformation its mere accidents; and its essence lay in the striving of the Spirit to lift the Church from earth to heaven again. With all the professed severity of her discipline, the Roman Catholic Church has signally acted the part of the unjust steward, in changing the bills of his lord's debtors. For while she has multiplied men's obligations to the Church, she has diminished their obligations to the Lord—has hid from their eyes the inflexible standard of perfect holiness—and has virtually severed herself from Christ, by making it possible for a man to be zealous for her while indifferent, nay hostile, to Him—at peace with her while at war with Him—blameless, yea sainted, in her books, while condemned in His. Having grieved away the Spirit of Christ, she has become the greatest stronghold of wickedness on earth. For, as there is nothing so holy as the Church while she holds the Head, so there is nothing so unholy when she lets Him go, and nothing so polluting to the whole course of nature when she usurps His place. Had the Reformers been commissioned of God to cleanse and rebuild his temple, and invested with apostolic power to govern the whole

Christian Church—(an element of true Reformation for which few enquire)—the three conditions of Reformation stated by Ullman—the pressure of abuses, the demand for their remedy, and the elements of recovery—were abundantly evident. The unparalleled rapidity with which the Reformation spread, so as to carry the testimony of Luther against indulgences in one month throughout all Christendom, is a proof that all Christendom waited as tinder for the spark, be it the venal Tetzels or the wilful Henry VIII. And whatever mockeries of reformation Satan may have wrought among the Albigenses before, or the Anabaptists after, the time of Luther—whatever schisms and heresies then found scope to work—whatever barrenness of doctrine, profanation of worship, and decay of discipline succeeded—doubt there can be none, that the Reformation was in its essence a work of God, and that its evils are directly chargeable on those who provoked God and man to so strange a work. By it were vindicated what the Romish cardinal denied—the exclusive mediatorship and merits of Christ—the necessity of faith in the recipient to every divine blessing—and the true place of holiness as the fruit of faith. By it a mirror was held up to the Papacy, in which she might have seen and

loathed herself. Nay, by its preparation was made for an advance towards the kingdom of God, which the Papacy, had it reformed itself as a separate body, could never have made. No man can wash polluted water: the vessel must be emptied, and filled with that which is pure. It is a trite proverb, that truth does not always lie with the many. And it is no less true that it does not always lie with those commissioned to keep and teach it. It sounds much in order, to talk of the duty of the Reformers to wait till the Pope and Council undertook ecclesiastical reform; and perhaps they lacked patience. But the Pope and Council would not do it—they themselves were the great offenders. And when they who should will not bless the Church in the way of God, He will bless in spite of them, and set aside, in doing so, men and institutions which stand in his way. A temporary divulsion from things defiled and abused is sometimes the best way, both to get wholly quit of their pollution, and so to feel the want as to recover the blessing of their pure administration. It cannot be doubted that the Papist, who asserts the government of Christ's Church by priests, holds essentially a principle which the kingdom to come shall establish and realize; and that the Protestant, who asserts the

ecclesiastical rule by kings or congregations, holds essentially a principle which the kingdom to come shall overthrow and condemn. Yet the Protestant who does recover what he has lost, is more fit to proceed unto perfection than the Papist who perverts the true doctrine to justify evil. While God chose Judah and not Ephraim, He yet preferred Ephraim to Manasseh. Although He cannot work among the lawless, however prosperous their religion may seem, still His ways are more accepted among those who have forgotten them, than among those by whom they have been perverted. And it is well worthy of remark, that the hope and preparation for the "government of the Church Universal in the right way," as our Liturgy expresses it, by the grace of God in restoring the apostolic office, have been chiefly revived and seen among Protestants. In this sense, and not as regarding the ecclesiastical institutions of Protestant Europe as the right ones, one can agree with Ullman, when he says of the Reformation, that it was "ein durch unvermeidliches Zerstören hindurchgehendes Bauen."

But though the Reformation was a real good, one cannot regard it as being the good which God intended. Molitor has well said of it, "Die Reformation blieb ein Stückwerk, indem man es

weder zum reinen Zustand der Ersten noch zur Vergeisterung der gegenwärtig bestehenden Kirche brachte." And Oster speaks the same feeling in saying, "Kirche, nach dem Sinne des Neuen Testaments, war die Lutherische Kirche nie ganz." The very fact that all Reformed Churches bear the names of Luther and Calvin, Sweden and England, Methodist and Independent—the names of men, places, and systems, instead of the name of Christ—the fact that the hope of Christ's return was not the pole-star, and the fulness of the Holy Ghost in all His gifts the strength, of the Reformers—is conclusive against the claim of the Reformation to be esteemed a catholic and consummating work. None but those stereotypes of truth, bigotted Anglicans, and the Alt-Lutheraner, think so. The Reformation was indeed no invention of a new faith, as the Romanists falsely say. On the contrary, it vindicated and adopted the ancient faith contained in the three Creeds of the Church. But although it saved itself in doing so, it did not accomplish that which the time demanded—namely, to deliver the *then present* faith and government of the Church from their abuses; and, presenting them entire to the faithful, to carry on the Church to perfection. There is hardly one Roman Catholic error which is not

the perversion of a deep and precious truth, looking, and, what is worse, working, like a lie. Much of such perverted truth the Reformers did not redeem, but reject. And instead of going on to perfection, they have ever since boasted in that on which they have retreated. Had they done otherwise, they would have built, on the foundation of the primitive faith, a living superstructure more worthy of it and suited to the time than the dead Augsburg Confession. Yet the true reason of their failure is not so much any sin in them, as that, although raised up as witnesses against evil, they had no commission to build and set in order the Church, and could not therefore attain to a higher work, connected as it must be with the divine revival of the apostolic office, by which the acts of the Church, during the absence of apostles, shall be revised, and Christ shall separate between the precious and the vile. As it is, the pious Roman Catholic, whose mingled feelings of grief and abhorrence at the wicked administration of the things he counts divine in his own Church, and at the profanation of all he holds sacred by Protestant heretics, are too little entered into, and whose spirit cleaves to the truth, however defaced—such a man cannot possibly find, either in the barren propositions or in the

meagre institutions of the Protestant Churches, any trace of many things which his conscience requires, which holy Scripture sanctions, and the constant custom of the Church recommends. Like all who bid adieu to accustomed routes, the Protestants lost themselves in the mists of uncertainty; and, deprived of proper compass, thought it safest wholly to reject that which they felt to be adulterated, and wherein they could not wisely discern. Their just abhorrence of the things from which they had escaped laid them open to the opposite dangers. And had it not been that God caused a holy fear to come over the bold heart of Luther, whereby, at the expense of many inconsistencies, he stopped short of those evil consequences, to which consistency in error would have led him and did lead many, there is no saying into what extravagances Protestantism might have run.

This were not the place to consider in detail either the corruptions of the Greek and Roman Catholic, or the defects of the Protestant system. But it may be well to allude to one or two of the things in which the Protestant Churches, and especially the German, have chiefly suffered loss.

In the first place, as it was the prostration of man's faculties and will that constituted the

evil, so it was by the right exercise of man's reason and will that the deliverance was to be obtained. But the liberty to be truly vindicated was the liberty to follow God, not to guide ourselves—to address the reason to understand, not to lift it above the truth—to use the conscience in responding to the law of God, not to worship and obey it instead of God—to profit intelligently by the traditions and judgement of the Holy Ghost in the Church, not to trust each his own heart in contempt of them: in short, to accept in the freedom of a Son the guidance of Christ, exercised, as it always should be, through the ordinances, and with the assent, of His Church. But when those ordinances themselves were corrupt, and true communion was dissolved, the reason of man, spoiled by its own success, found too good a plea for refusing control. The right of private judgement became the watchword of a party. That judgement itself took the throne. Conscience, in each so long violated, now became that, before the dictates and for the integrity of which each individual sacrificed, without scruple or misgiving, the conscience of the Church and the unity of the body. Man was encouraged by the very goodness of his cause in that natural pride which summons all things to its bar, and works

alike in the scowling discontent of the Radical and the intolerant sanctity of the Schismatic. With the destruction of superstition kept pace that building of lawlessness, of which the press seems a necessary condition, but to which the military habits of discipline in Germany influencing its religion have formed a wholesome check. And in this aspect it is not too much to say, that the Reformation, if it was the grave of one anti-christ, was also the cradle of another. They who are guided *may* be led astray ; but they who guide themselves *must* err.

In the next place, the subjection of the Church to the State almost unavoidably flowed out of the protection afforded by the latter. For although Luther, in turning for aid to the German princes, boldly told them, " Das predigt Amt ist Kein Hofdiener oder Bauer Knecht. Es ist Gottes Diener. Und sein Befehl gehet über Herrn und Knechte"—yet the Church had not that measure of faith which could lift her above worldly relations. Apostles were, and always should be, the proper governors of the Catholic Church. Till they are restored, she must, unless a mere democracy, be governed by episcopal councils, popes, or civil rulers. When apostles—the true witnesses for Christ's ascension and return, the

fosterers of His Spirit, the bearers of His example, the preservers of one faith and practice—died away, the angels or bishops of the Churches did their best to ascertain in council the apostolic tradition. But seeking to legislate, when they should have been mere councillors to Christ's legislators, they only quarrelled ; and jealous of the Emperor's interference, they were glad to retain an ecclesiastical arbiter in the Pope. In this light his usurpation was a real benefit. His exorbitant patriarchate became a refuge for ecclesiastical consciousness. But when he and his priesthood became the just objects of offence, the Church had no alternative in her division but to submit to the civil power in each land, and to content herself with a national, having lost her Catholic, existence. The deeper interest the civil ruler took in her prosperity, the more was he tempted to exercise that care which her dignitaries had renounced. Legal fictions helped him, without intending evil, to lay his earthly hand on the heavenly tabernacle. And whether on the theory of episcopacy lapsed to him, or on that stranger one of the magistrate as a third estate in the Church between priest and people, or on the ground of his supremacy over every institution formed in his kingdom, the Protestant ruler be-

came the head of the Church in his dominions as really, and with even less right, than the Pope; the guide of all her affairs, the appointer of all her clergy. However individuals might continue to draw from Christ as the fountain of life through His ministries, yet the Church, as a body, knew no other fountain than the grace of the civil ruler, from whom, however devout, only an earthly life could come to her. Ever since, she has, throughout Germany, quietly taken her place with education and medicine, as one of three institutions, for the good of spirit, soul, and body, among the departments of civil government. Royal escutcheons and full-length portraits of heroes and statesmen arrest the eye where more sacred emblems and images would once have found a place. And pulpit performances on holidays new in the calendar take rank with theatrical entertainments and military reviews, as parts of royal or civic pageantry. The Church of each nation can look no higher than the head, and have no unity wider than the limits, of the nation. And where the king employs ecclesiastics instead of laymen to carry out *his* ecclesiastical rule, the evil, instead of being lessened, is only aggravated, by their misemployment. If the Church is ever to be revived, it is by the Holy Ghost, whom no king

can dispense, and who will cause her to dwell alone, and not be reckoned among the institutions or divided by the national frontiers of the world that is. It is a comfort to think that this feeling now works deep in the breasts of German clergy, whose loyalty to the powers that be in all things civil is unquestioned. Yet the question may well be asked, whether the faith now professed and the faithfulness now apparent, would survive the withdrawal of stipend and countenance by the State.

Thirdly, Ullman has well stated the difference between the Papal and Protestant definitions of the Church under the two following propositions:—the Papal, "Where the Church is, there are Christ and the grace of God;"—the Protestant, "Where Christ and the grace of God are, there is the Church. Between these there is no real contradiction. They are the two sides of one truth. For as certainly as the ordinances of the Church are the appointed channels for the grace of God and the presence of Christ, so are the presence of Christ and the grace of God that without which the ordinances of the Church are worse than useless. And if it be asked how it comes that two correlatives so essentially united have been divided, it may be asked in reply, how the body of Christ, the Christian Church, essen-

tially one, has been rent by schism into many parts, which, though capable of forming one, now stand mutually opposed? As the members of one body, if divided, are enemies, so the parts of one truth, taken singly, contradict each other. That for which the Protestant contends regards the jewel itself—the other only the setting. But because that setting—not indeed in its blemishes and distortion, but in its essence and origin—is as divine as the jewel, they who will have the jewel out of the setting cannot keep it. This is abundantly verified by the fact. For how superior soever the Protestant may be to the Papist in intellectual psychology, his spirit, mystically pursuing after a communion with God independent of His appointments, has well nigh lost all apprehension of Him in the ordinances of the Church, and is hardly conscious to any privileges superior to those of a devout heathen. Baptismal regeneration, that transplanting from the old Adam into the new, on the additional basis of which the Church shall be judged, as they and all men shall be on the basis of the Gospel—the Eucharistic oblation of, and nourishment with, the body and blood of Christ—such things as these have become devoutly abhorred by the spiritual. The mightiest realities of God fluctuate between ex-

istence and non-existence with the personal characters of men, and with the varying condition of each. The Protestant Church, like a congeries of independent atoms, has not the capacity of a whole and entire vessel, to be filled with the manifold treasures of God. And each fragment holds less than its proportion of the whole. Baptized Protestants have fallen, in spite of their ever learning, to a lower condition than that of the ancient catechumen. Boasting of simplicity, they perish through poverty. And they well deserve the epithet of him who said, "*Cœtus quærentium non habentium veritatem schola est non ecclesia.*"

Fourthly, the German Protestants have almost entirely lost the faith of Christian priesthood. This was a natural result of their just indignation at the arrogance and crimes of the Romish hierarchy; and was, in part, justified by the recovery of the long-forgotten truth, that every Christian is, in one sense, a royal priest. But as Melancthon and his party would have retained even the Pope, and most of the reformers the bishops, if they would have really reformed the Church, so Luther would not have rejected the distinction between priest and layman, if the former had not virtually banished the latter, as profane, from full

participation in the Christian mysteries. But the result has been, that now, under the cover of one theory or another, whether that of mere convenient and orderly arrangement, or that of spontaneous and self-adjusting spiritual development, or that of mere civil appointment—the German Protestants hardly anywhere recognize an order of men who, besides their common position as Christians, have their peculiar office as Christian priests—the reality, without which the Jewish shadow would have no substance—men called, separated, and sent of Christ, to carry out on earth His single Melchizedec high priesthood in heaven, and, through diverse ministries, to govern and bless His Church, and conduct its worship—men who, though sustained by the communion of saints, are functions of the Lord, not of the Church, and are endowed by Him with the gift of the Holy Ghost through the laying on of hands, to fulfil a ministry which no volunteer—no creature of civil appointment—no puppet of popular election, can. Whether, as in Sweden, the episcopacy still remains as the reward of unsanctified talent and the door to servility; or whether, as in Germany, its place is supplied by the office of superintendent under a government board; or whether, as among the Calvinists, it

has altogether disappeared—priesthood has been rejected by all parties alike. Yet it might puzzle them not a little to unite in defining what they unanimously disown. And the Ultra-Calvinists, who, while retaining a faith in divine agency, detach it from every ordinance, as if Christ were not come in flesh, are consistent as compared with the Lutherans, who, while justly binding up divine agency with sacramental acts, and maintaining that none without “due call” may perform these, do not require that due call to be divine, and exhibit the anomaly of a divinely-appointed act without a divinely-appointed agent. The Church of England alone, of all Protestant Churches, has been honoured to retain the doctrine and name of priesthood. And for this cause she is regarded by continental Romanists as the only link by which Romanists and Protestants can ever be reunited. This honour she mainly owes to the fact, that hers was no proper ecclesiastical, but rather a civil, reform. Yet, did not the practical independence of the bishops neutralize her theoretical subjection, she would not preserve priesthood long. Indeed, it is impossible for priesthood in its essence to survive where civil government practically controls it. The question of apostolic succession is distinct from that of priesthood or



episcopacy. Although men may well question whether episcopal succession be properly apostolic—and whether episcopal, even if by a fiction held apostolic, be the sole form of succession, yet those who have real faith in the ascension of Christ, and in the gifts which He gave to prepare His Church for His return, cannot doubt that succession of some kind is essentially bound up with priesthood; in other words, that the continuance of the holy ministry throughout the successive generations of the Christian Church is as truly an act of Christ as its gift at the first—else it would cease to be His ministry. Yet on the manner and measure of that succession there may be much diversity of opinion among those who concur in recognizing priesthood. The question, indeed, whether this or that be a true Christian priesthood, does not affect the great doctrine of priesthood itself. But truly as that is properly an episcopal church which has bishops, that is apostolic which has apostles. And in spite of the pretensions of episcopal ordination to apostolic succession—that is, the true succession or continuance of Christ's priestly office in the earth by continued ordination through *living* apostles—yet, without this latter, the successive appointment of the Christian priesthood must, in

however disguised a way, arise from beneath, and the greater be blessed by the less, instead of the less by the greater. When we look at the sectarian preacher appointed by election—or the Pope of Rome elected by his inferiors, and ordained by none—or the English bishop ordained by his equal—or the Scottish presbyter ordained by a corporate body—there is no blessing of the Holy Ghost properly descending: none at the present moment seen to flow either from Christ in person or from any directly and personally entrusted by Him with the ministry of the Holy Ghost to all the Church.

Fifthly, with the doctrine of priesthood the spirit of worship unavoidably decayed. It is not indeed to be wondered at, that the errors and exaggerations of the Romish mass, themselves dating so low as the eleventh or twelfth century, (in which the Eucharist has been so perverted, and in which that heavenly mystery of the real presence, which faith alone can compass or express, has been profanely expounded through the misunderstood technicology of heathen Aristotle, in a manner level to the natural man), should have driven the Reformers into an opposite extreme. But it is not a little instructive to see the same attempt, to make the spiritual intelligible to the natural and fix the faith in a frost of

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Fifthly, with the doctrine of priesthood the spirit of worship unavoidably decayed. It is not indeed to be wondered at, that the errors and exaggerations of the Romish mass, themselves dating so low as the eleventh or twelfth century, (in which the Eucharist has been so perverted, and in which that heavenly mystery of the real presence, which faith alone can compass or express, has been profanely expounded through the misunderstood technicology of heathen Aristotle, in a manner level to the natural man), should have driven the Reformers into an opposite extreme. But it is not a little instructive to see the same attempt, to make the spiritual intelligible to the natural and fix the faith in a frost of

logic, repeated among them : by the Lutheran, in the theory of corporeal ubiquity : by the Calvinist, in that of scenic transaction : by the Anglican, in that of faith-created reality : and, in all alike, to the overlooking of that almighty co-operation of the Holy Ghost with the word and act of Christ's minister, in operating that which, when wrought, abides a mystery still. And it cannot be denied, that even where Protestants most honour the holy Eucharist and encompass it with worship, it is too little viewed as being itself the centre and crown of all, as that continual commemorative sacrifice, the communion of which the saints who offer it are admitted to enjoy. Thus robbed of its keystone, the fabric of holy worship became more or less ruinous and confused. The word of God, that term of most fluctuating import, meaning—now the incarnate Son—now the canon of Scripture—now the ordinance of preaching—rang in the ears of Christendom, so long iniquitously debarred from the privileges of the saints. Men ran riot in their newly-acquired liberty to search the Scriptures and proclaim their treasures ; they worshipped their weapon ; they burnt incense to their drag. Those Scriptures, by which Christ's ministers should judge, were themselves crected into a judge impersonal,

to judge as their quoter pleased ; and that word of the Gospel which declared Christ as the foundation virtually took His place. The statute-book supplanted the judge ; the Church was rested on a word, not on a person. And instead of learning to offer intelligent, in the room of ignorant, worship, the German Protestant, even where liturgic forms remain, and in spite of the richest hymnology in Europe, has too much neglected worship itself. The pulpit, not the altar, has become the focus of the Church ; the sermon the reason for the service. Exercises alike excellent, but incongruous, have been molten together. Worship without preaching is barely connived at—nay, has on more than one occasion been denounced as Popery, even when the object of the separation was merely the comfort of the hearers at an inclement season. And that blessed ordinance of preaching, without the full liberty of which, in its due place and proportion, no Church can retain its first love, has, from being misplaced and exaggerated, wrought to break down the Church, and eliminate its members. They have little ecclesiastical consciousness. They neither give themselves to worship, nor are taught how to do so. For want of teaching as distinct from preaching, they do not progress in the faith, or make in-

crease as one body; but fruitlessly delight themselves in the mere alphabet of the truth. And even that is rather propounded for their approbation, as a product of the preacher's mind, than addressed to their faith with authority, by one who speaks as the oracles of God. Yet it is not to be denied that the catechetical labours of the clergy, though neutralized by the custom of regarding the Lord's Supper as a thing to be observed once for all, are most unwearied. And, except that the sentimental and individual character of German religion has rendered many of their hymns more suitable for private than public devotion, and alloyed and lengthened them by elements foreign to praise properly so called, no people can boast a collection of psalmody so large, so various, so full of pathos, terseness, and beauty. Yet nothing can compensate for their omission of the Psalms of David, in which the afflictions of Christ in the Church, and the motions of the Spirit of joy to "praise God lustily with a good courage," (Ps. xxxiii.) find their best expression.

Sixthly, the German, holding religion to be opinion, and opinion to be free, naturally reluctates against ecclesiastical discipline. To him the idea of being told with authority what to believe, and how to worship, is distasteful. Though

the first Reformers retained confession as a third sacrament—though the Lutheran liturgy still recognizes it, in both its general and its special forms, yet not as sacramental—and though to this day every one has his "Beichtvater;" yet the whole thing has gone into desuetude, as it could not fail to do, where men believe themselves responsible in religion to God alone, and other institutions bound up with confession have become a dead letter. Indeed, if there be none to absolve, why confess? One may unburden the heart as well to a friend as to a pastor, if the power of the keys in him be a nullity, or, at best, according to the only idea usually attached to discipline, a mere power to rend away, punish, cast out, and debar. No doubt the Lutherans have the form of public absolution; although, instead of cleansing the conscience for worship, it is used rather to quiet it after the sermon. But though its terms be strong, it is expounded to mean, no loosing of sins by the present authority and act of Christ, but a mere solemn and special declaration of that remission of sins which should be preached to every creature under heaven. As the Jews could not believe that the Son of Man had power to forgive sins, so in Germany few believe that he has committed that

power to any. And forgiveness is understood to come rather by an act of faith in the sinner, than by a present exercise of divine mercy through God's minister. Moreover, among those who reduce religion to a mere internal posture of mind, the discipline of fasting—the most scriptural, ancient, universal, and explicit of all Christian practices—has become almost totally obsolete; nay, on principle, disapproved as a thing carnal and unmeaning. And the watchful superintendence of the pastor over his flock by personal or deputed visitation; the daily moral control over each household by its head; the searching and comforting visitation, the anointing and healing, of the sick—those offices, in short, which best serve as joints and bands to the body, and by which He comes near to each, whose eyes are as a flame of fire, and His feet as fine brass—are well nigh unknown. Yet, who in this day will bear to have these things restored? A remnant will. Abhorrent though the Romish confessional be, in its compulsory use, its inquisitorial extortion, its indiscriminate and polluting disclosures, its venal forgiveness of the unrepentant—yet we cannot forget that the defiling of God's temple is a different thing from profane transgression; and that the mere preaching of the Gospel is not

God's adequate means to purge the conscience of the baptized. The practice of confession, voluntarily made to one empowered by Christ to absolve, is eminently calculated to ease the burdened conscience, and to deter from sin itself, by continually reminding us of the sacredness of the Church of God, and the impossibility of being cleansed from sin by mere oblivion. In like manner, however fruitless the exercise of fasting, as a mechanical act, intended as atoning or meritorious, yet the due observance of it, whether as an act of humiliation for sin, or as an intelligent abstinence on fit occasions from things lawful, to aid us in ceasing from things temporal, is most conducive to our deliverance from that easy religion which serves both God and mammon. And, however injurious is the interference of the priesthood with domestic concerns, it cannot be denied that a flock, in which the shepherd does not know his sheep, runs no small risk of perishing. Alas, we need look only at England and Scotland, to find neither elders feeding, nor deacons representing and uniting the flock.

Seventhly, in the dereliction of tithe, the Germans have parted with the true acknowledgement that Jesus is the Lord of the earth we inhabit, and the Head of the Church in which we are all

blessed. They have thus lost the true provision for the ministry—the true sign of priesthood, and the true means of using things carnal to obtain a heavenly blessing. And there can be no doubt that if they who live of the altar, should feel an obligation to serve God, which clergy otherwise provided for cannot, the people who pay to the altar should feel an obligation equally superior to that of others. If God's care for their support move and bind the one, his condescension in accepting their tithe should equally move and bind the other. Had this been more thought of, we might not perhaps have had the bitter complaint of Luther, in 1533—disappointed in his hopes of a holy people, by bishops, princes, and peasants alike—"das die Leute sind jetzund geiziger, unbarmherziger unzüchtiger, frecher und ärger denn zuvor unter dem Papstthum;" that of Melancthon, that the Bible was less known by Protestant than formerly by Romish children; or that of Chemnitz, that the candidates of theology, while knowing something of controversy, were well nigh dumb when called to expound scriptural truth. They who rob cannot thrive.

The leading features in the history of the German Church are familiar to all. While the Calvinists have exhibited the greater amount of

schism, the Lutherans have fallen most into sloth and heresy. Not to mention the early off-set of the Mennonites, the Moravians (a body who, by the way, profess episcopal succession, though they recognize little episcopal power) have carried with them the great majority of those pious persons who groaned under the cold philosophy and unblushing error of the Lutheran clergy. The labours and writings of Arndt, Nicolai, and Spener, were, like oases in the desert, when the rise of the school of Bengel—a man distinguished alike for orthodoxy, learning, and holiness, and filled with prophetic though sometimes ill-applied light on the Apocalypse—that great key of Christian history and hope—augured the future awakening of the sleeping virgins to the cry of the Bridegroom's coming. The subsequent influence of England in some measure restored gospel simplicity, and awakened proselytizing zeal on the continent. And the labours of Schleiermacher roused men's attention to other aspects of truth. Those who now now continue the contest with increasing success, not only are in a great measure exempt from his errors, but gradually progress to a depth and compass of doctrine exceeding the narrow limits and subjective character of mere Evangelicalism. The mystical tendency of the German theologian,

in his wholesome jealousy of priestcraft, to look askance upon all ecclesiastical government which does not emanate from the State or spring up from the flock, and the disposition of those most alive to the working of the Spirit of God to substitute his motions and developments for the call and mission of Christ, whose rule they thus subvert by His own gifts, are gradually giving place to more just ecclesiastical views. And now there are few bodies of men who, surrounded with so many elements of evil, indicate at the same time so much wholesome awakening, such variety of effort, largeness of comprehension, and catholicity of feeling—in short, so many elements of hope and symptoms of blessing—as the German clergy. It were well if many among us, who, from their heights of one-sided, stiff, and meagre orthodoxy, look down with pity upon their continental brethren, would learn a little from them.

At the peace of Westphalia, the German States acted wisely in placing the Roman Catholic, the Lutheran, and the Reformed or Calvinist Churches on one footing of political countenance and support. The State has neither call nor power to judge in controversies of faith. And though it had, yet schism does not, like heresy, quit the Church: it only rends it. The Church, though

torn, abides the Church; all the shreds of the seamless coat (*lately recovered!*) remain. Did the State adopt one, to the rejection of the rest, it would foster schism, recognize among baptized men distinctions which God disallows, and virtually take part against Christ, by taking part against sections of His Church. The Christian State can do no more, and may do no less, than recognize the whole Christian Church. But as, in the presence of the emperor, the Roman Catholic legate would have given up to Luther all but Romish justification, Papal supremacy, clerical celibacy, and single communion—so, among Protestants, apart from Rome, since the Reformation, attempts of various kinds have been made by German princes and theologians to arrest the progress of division, and restore unity to the Church. Of this the conference at Sendomir and others are instances. And, with the same good object, more than once has the Prussian Government sought to import episcopacy from England, both as a means of union between the Prussian and Anglican Churches, and also in the hope of giving to the former a greater stability, by which it might better cope with the Papacy. But ecclesiastical institutions cannot be transplanted like trees at the will of man, especially if the new soil

be unprepared for them. When God gives fresh blessings to any part of His Church, He will give such as are originally and essentially common to the whole, and emanate from one recognized centre. He will not sanction traffic in them. He will not work blessings through make-believes. The late King of Prussia, on the 31st of October, 1817, the trecentenary of Luther's ninety theses, commenced a long-cherished project for uniting Lutherans and Calvinists into one body. He first recommended to both churches the adoption of one liturgy, as a step to becoming one church. Afterwards, without any personal inclination to severity, he gave this recommendation a compulsory character, and was led, by injudicious, interested, or vindictive advisers, to punish with imprisonment, banishment, and fine, those who disobeyed his injunction. Few, or none, of the Calvinists did so. But those of the Lutherans, who, although idolators of the great reformer and stereotypes of his measure of truth, really appreciated that truth, were not prepared, in false charity or servility, thus, at the command of the civil power, to bid adieu to distinctions which they deemed vital. And, imitating the obstinacy, though not the open rebellion, of the Scottish covenanters, they rejected at once the substance, the source, and the object of the

new liturgy. Indeed, based as it was on compromise, and calculated to unite men through indifference, it could only be a congeries of negatives and dubieties, not acceptable to God as a work of positive faith, or to man as a means of true unity. Its chief use has been to reprove the Lutherans for being self-contained, and to preserve the idea of union as a possibility in the minds of men. But, it cannot succeed, and may be undone. What the divided combine to do must be a sham.

The three great objections to all the theoretical treatises and practical proposals of the Germans in search of unity are these:—first, that they seek the union of two or more parts of the Christian Church, to the exclusion of the rest; secondly, that they have sought union, instead of unity; thirdly, that they have sought to arrive at unity through the discussions and efforts of men, and not through the grace of God, the procession and embrace of one Catholic ministry from Christ. Rudelbach, in his work on "Reformation, Lutheranism, and Union," has well stated the distinctions between true and false union; and described the latter as based upon false peace, upon vague apprehensions, upon wary compromise without love, upon the confusion of faith with knowledge—of theory with practice. But, throughout, even he



contemplates no more than the union of Protestants, as if the Greek and the Roman Churches were either impregnable fortresses, or utterly destroyed cities. And it surely cannot be a thing pleasing to God, that any two parts of His Church should combine for the purpose of more effectually hating the third as a common enemy. It is the greatest mistake to regard religious combination and Christian unity as synonymous. The former may consist with, nay, aggravate, schism. The latter is wholly opposed to it, and cannot embrace one section of the Church, except on principles which recognize the unity of the whole, and equally seek union with all. Union without agreement is a solecism ; but so is agreement without unity. Unity in things divine is the fruit of one anointing, the ministration of the Holy Ghost from Christ, by His ministries given to the whole Church in common. Man can rend the body of Christ ; but he cannot bind it. While heresy originates in error, schism more frequently originates in truth. Each has a truth, to which he attaches such exclusive value that he will sacrifice for it the unity of the Church. The extent of his apprehensions being disproportioned to their intensity, he tears himself away to enjoy his own things undisturbed, and denounces as errors truths to which he will

not allow their proper place. Thus, the more faithful, the more schismatic he becomes. He can only cease from schism by falling into indifference. He estimates all who approach him by the measure in which they acknowledge his idol truth. One who speaks no party Shibboleth is a non-descript, whom he does not understand—a neutral, in whom he cannot confide. And to symbolize with no schismatic section of the Church of Christ he holds synonymous with not belonging to the Church at all. The thing truly wanted by all is, not zeal for our own things, but zeal for the Lord—of which two things the most devoted Churchmen may possess only the former. And when the latter is attained to, we must remember, even of it, that, though it may excite to seek true unity, it cannot bring it about, save through those commissioned to constitute and maintain that unity. Men cannot first make themselves one again, and then proceed to obtain those ministries by which alone unity can be wrought. That blessing which shall bring men back to one, must itself flow from one ; and apostles only, who should have always held the Church together, can bind it together again. It was the Spirit of the Lord, and the prophecy of one sent to gather, by which, in the vision of Ezekiel, bone was brought to bone,

and the army of the Lord mustered again. Nay, more: as it is a vain attempt to purify the Church except by hope—so, without the revival of the blessed hope of Christ's glorious appearing, which neither Waldenses, Wickliffites, Hussites, Lutherans, Calvinists, Moravians, Methodists, nor Evangelicals have proclaimed, the Church cannot be prepared for the end of her calling in one body.

Stahl has well expounded the mutual relations of the episcopal, synodal, and collegial elements in the constitution of the German Church; the first being administration by the King and consistory; the second, by ecclesiastical synods; the third, by government from the people. And although he errs in seeing, between episcopacy proper and government by the state, no more than a diversity of form, and not one of origin also; yet he makes it abundantly plain how utterly impossible it is for mere local or national bishops to maintain their ecclesiastical authority independent of the civil power, and vindicate the true standing of the Church. The synodal constitution in the Rhine provinces has always conflicted with the consistorial authority or government administration through superintendents; and it must be so, till apostles rule the whole Christian Church.

While the consistories have exercised bureaucracy, synods have fostered popular discussion. The King of Prussia, in his enlightened desire for the assertion of the proper independence of the Church, and for the temperate and reverent expression of public opinion on all great questions, ecclesiastical as well as civil, has greatly encouraged, and, in some cases, directed the meeting of other synods. In different parts of the country, small knots of evangelical clergy came voluntarily together, which gradually swelled into large assemblies: in some cases, exciting antagonist meetings on the part of the clergy opposed in sentiment to them; but in others, leading to the better result of brotherly conference and combined deliberation. The synod which meets in Berlin has, of course, become the most important. There the working clergy of the land, practically acquainted with the condition and desires of the people, and filled with wise counsels and pregnant thoughts for the future, have done much to break the spell of philosophical domination and popular coryphæism in the Church. And while the number of faithful men and ministers in Germany is increasing with great rapidity; while the direction of their piety becomes daily more wholesome; and while the

press teems with discussions upon the constitution and government of the Church, and her relation to the state ; such discussions are carried on in the meetings of the clergy with a hearty interest, mutual forbearance, brotherly frankness, and manifest increase of true light, which augur most favourably for the future. The things which have chiefly occupied the attention of these synods have been—the relation of the German to other Churches, especially the Roman Catholic ; the true nature of the priestly office ; the true limits of ecclesiastical and civil authority ; the restoration of ecclesiastical discipline, of pastoral and diaconal visitation ; the encouragement of worship ; and the improvement of liturgies. In regard to the latter subject, Professor Schmieder, of Wittemberg, lately submitted to the conference at Gnadau, valuable theses on liturgical forms ; the reception of which indicated a lively perception and general acknowledgement that congregational devotion is a thing quite distinct from that of the family or the individual, and demands to be clothed, by competent authority, in a set form, suited to its solemnity and Catholic unity, and to the measure of advance in the faith. From one end of Germany to the other, the Church complains of civil oppression. And al-

though this too often proceeds from the lawless desire for popular government, it arises in some cases from a desire for proper ecclesiastical rule, without which Christian liberty cannot thrive.

On the whole, the transactions of these conferences are eminently subjects for thankfulness, and arguments for hope. Yet, while the Government does not permit them, and they have not as yet proposed, to exercise legislative functions, and to reduce to any practical form the valuable thoughts floating among them, the very fact that they could not do so reads to us two important lessons : first, that the German clergy, fettered by the State, do not enjoy their due liberty to guide the household of faith ; and, secondly, that even if that liberty were vouchsafed them, synods of clergy, whether parochial, episcopal, confessional, or national, are not the proper ordinance for either re-uniting or governing the Catholic Church. The spiritual consciousness and demands of the Church in Germany are already such as her existing institutions cannot adequately meet. But, however the foundations may be cleared and materials gathered, there are none there commissioned to build. God will rebuild His own house by the proper hands ; and all who anticipate Him will only lose their labour.

His present work is to kindle faith and desire in the breasts of His people, and especially of the clergy; and He will fulfil their desires, not by their askings, but by His. The command to be free, imposed by the State upon the Church, will never make her so. Her own proper government must do it: and that government is one not peculiar to one nation or persuasion, but comprehending the whole. Till it be given, synods of the clergy—if they act wisely and meekly—will indeed express the destitution, the confusion, the remaining faith, and the longings of the Church; but can only separate as they met. Their members can only look at each other, and say—Who will help us? Yet, in so doing, they are not unprofitable; for it is when God hears the cry of His people that He will answer, after having first given them strength to endure, and proved their faith, that it is faith in Him. He will save them from the idolatry both of systems and of leaders, that His doctrine and guidance may be alone esteemed and experienced. The apostolic grace will accompany the apostolic commission. And by it the Church will be led not only to think, but to act aright—*i. e.*, to prepare the way of the Lord Himself.

A very remarkable religious feature of Germany, at the present day, is the extent to which things supernatural have, in some quarters, occupied the attention of men. Northern and Southern Germany are, in divine things, like two opposite poles—the one of rule and order, the other of light and life. For the latter, Württemberg has been long distinguished. Bengel, the father of a numerous prophetic school, and the great reviver of faith in the invisible, was among the first, with Stilling, to recover the forgotten truth of man's threefold constitution in body, soul, and spirit—the latter, as that part of his being through which he holds immediate communion with God through the Holy Ghost, and apprehends spiritual things. Although the German mind is peculiarly susceptible of spiritual influences, yet rationalism—which the creeds and liturgies retained by the Lutheran Church could not check—had so obliterated all practical faith in the personality and presence of God, that all supernatural manifestations—instead of being received as a thing surpassing the limits of man's capacity—only induced philosophers to enlarge the powers of man sufficiently to explain them. Thus, by not distinguishing between power to act, and capacity to be acted upon, in-

stead of cherishing man's capacity to receive the agency of God in a higher way than that of the intellect, they fall into the great error, on the one hand, of treating all supernatural working of the Holy Ghost in the Church as a mere development of powers latent in man; and, on the other, of allowing, without question, the lying wonders of Satan as mere psychological phenomena. If rightly understood, with reference to the incarnate Son, it is a great truth that all theology is anthropology. But, as applied to man independent of Christ, it is untrue. And it is still more untrue, that all theology is *only* anthropology. Moreover, while the works of the Spirit are contrary, those of the devil are akin, to those of the flesh. The flesh is his instrument; and one may not be able to say where it ends and he begins. But to say that all is mere development of human power, is to consign the world at once into his hands. There are whole schools in Germany—as now also with us—who deny his existence; and not many, even of the devout, who practically believe it. Among those who do, he is not hated as he ought to be. They do not dread contact with evil; nor do they adequately feel the importance of distinguishing whether that with which they are occupied be good or evil, divine

or satanic. Conceiving themselves quite safe in the region of fact, and forgetting that the delusive works of Satan are matters of fact as well as the holiest works of God, they approach, without misgiving, into self-sought relations with things, to say the least, most questionable. Mourning, as they justly may, over the melancholy truth that, in the Christian dispensation—which, from beginning to end, is peculiarly the supernatural one—the supernatural manifestation of God's presence is less believed or expected than it ever was in the world before Christ; and longing to see faith in things supernatural revived, they are willing, for this great end, to take the risk of attracting men to supernatural evil. They persuade themselves, that to believe even in the miracles of Satan is better than to believe in none; and may be a stepping-stone to believing in the supernatural works of God; and thus they too well exemplify the words of Goethe:—

“Denn von den Teufeln kann ich ja  
Auf gute Geister schliessen.”

Jacob Boehmen, Jung Stilling, Swedenborg, and Kerner are, although not to be identified, alike signalized by mystical and perilous occupation with things supernatural. Swedenborg, indeed, set at nought the hallowed safeguards

of the truth, and assumed to be not, merely, what a man well might be, a prophet in the communion and under the discipline of the Christian Church, (in which prophecy is the testimony, as apostleship is the rule, of Jesus; but a direct messenger from) God, above all responsibility, and commissioned to usher in a new dispensation. And he has so sublimated away all doctrinal, historical, nay, material reality, into spiritual glimpses of æthereal relations, as too plainly to betray their evil origin and operation. Although one cannot but marvel at the discretion which runs through the remarks of Stilling, regarding the state of the departed, upon the supposition that the things with which he was conversant were lawful, yet one cannot help liking the man much better than his occupation. And granting even that a field on which Scripture is comparatively silent were a proper subject of investigation, that investigation ought to be conducted by men having ecclesiastical commission, shielded and supported by the Church, and not by individuals running a-head of all guidance, undervaluing all defence, and thus treading without compass an unknown territory, where Satan may palm what delusion he pleases on them. In reading the communications of Kerner from the world of

spirits, one cannot but feel, not indeed in him, yet in the things which he relates, a conviction of insincerity, unclean familiarity, and mystification, an independence of all Christian order, a passing by the blood of Christ, and a ministering to vain curiosity, which all the religious phraseology and devout aspirations of the beings really or professedly concerned cannot efface. Stilling himself admits that "Animal Magnetism is a very dangerous thing.....As soon as it is applied to discover mysteries to which we are not directed in this life, the individual commits the sin of sorcery—an insult to the Majesty of heaven.....He that *seeks* intercourse with the invisible world sins deeply, and will soon repent of it."

Mesmerism seems likely to do in the spiritual region a work similar to that of the Hegelite philosophy in the intellectual. How far homœopathy may be connected with it, we need not here enquire. Comparing it medically with allopathy, one can only wonder how certainly men will both die and recover under the most opposite treatments. But one has an instinctive scruple at the attainment of ends by means professedly natural, yet apparently quite inadequate, lest something else should lurk under them. The father of the science plainly hints,

though he will not assert, its connexion with mesmerism; and many who practise it combine the two. But of mesmerism itself there can be far less doubt. Its best advocates allow it to be a weapon most dangerous, if not wisely handled; and the intelligent Christian can hardly doubt that the weapon itself is wholly unlawful.

Britain is the great manufacturing land. It works up the raw material furnished by the rest of the world. Its inhabitants, with all their individual common sense, are proverbial for being gulled wholesale. And while mesmerism has, in Germany—the place of its birth or infancy—been confined for a long period to men of science or to mystics, it has within a year or two acquired among us a vast practical ascendancy. The exhibitions of London practitioners, and the mesmerizing tea-parties of Glasgow weavers, may well fill us with alarm. Fancy and fraud may indeed have their share in the matter. With or without bodily disease, some may have susceptibilities and predispositions peculiar in kind or degree. But to persist in complacently shrugging the shoulder at the credulity of men, as if all were a trick, is like fiddling while Rome is burning. And to seek after such exhibitions from curiosity is most dangerous trifling. The tongue of him

who makes sport of them will be the snare of his soul: and he is foolhardy indeed who, even for the sake of truth, does evil that good may come, and takes part unbidden in things which none but one assured by the commission and armed with the panoply of Christ should dare to approach. Man, made in God's image, is distinguished by a will founded on reason, and has a proper personality, which, embracing in it his body, shuts it up, and cuts it off from the universe of which it forms a part. A man should not be at the mercy of impulses: he should not move passively in the diagonal of mental or bodily forces; but, having a will obedient to God, and a spirit in communion with Him, he should have dominion over all his members, keeping his whole being in due allegiance, and ready for God's service. The redemption and sanctification of man neither impair his will nor abolish his personality, but bring out his true dignity. Nay, when the Holy Ghost supernaturally uses any member of Christ in the exercise of scriptural gifts, He does so, not as a resistless power, but as a gracious trust, to be used in obedience to Christ—as it is written, “the spirits of the prophets are subject to the prophets.” A Man guides the Church—a Man shall judge the world: and, if we are to reign with Him, we

must, as men, rule ourselves now. That is a false elevation of man which affects his personal acting and responsibility. And he who, through present yielding of spirit or former compromise, tacit or explicit, becomes the mere echo of another's will and counterpart of another's acting, has opened the citadel of manhood. He makes himself a mere thoroughfare for influences of any kind, seen or unseen, human or satanic, from any quarter, and wearing every plausible guise of science, philanthropy, amusement, or religion. As regards one benefit proposed by the advocates of mesmerism—namely, its use in religious discipline—we may draw a lesson of wisdom from the answer of the Pope to the enquiry—whether the disclosures of penitents might be obtained through animal magnetism?—viz., “that the application of principles, and means purely physical, to things and effects which are supernatural, for the purpose of explaining them physically, is an unlawful and heretical deception.” This proceeds upon the hypothesis of magnetizers themselves, and that universally current in Germany, that magnetic phenomena are but a development (favoured by circumstances) of powers no more than human, and are thus the legitimate objects of psychology. With what justice they are so esteemed time will show. It is

no ordinance of God that any two men should be to each other as magnet and steel. “This operation of one human being upon another,” says Stilling, “would occasion dreadful confusion in the present state of existence.....The continual increase of knowledge in every department, joined with an increasing falling away from Christ and His holy religion, will continually occasion the present barriers to be burst, and the Holy of Holies to be plundered.” But He well reminds us, that since Jesus Christ has sat down at His Father's right hand, Satan has no longer power over man.

The state of the departed is a subject on which, if the Roman Catholics, and even the Greeks, say too much, Protestants have known too little. The schisms which have rent the communion of the Church militant on earth do not exceed that which has severed the living from the departed. The Church is one in all ages, as well as in all places. But men have almost excommunicated the departed, by regarding their condition as one impassible, superior to that of the living, independent of our prayers, and dis severed from our hope. Although they are not perfect while their being is divided and laid low by the curse, and although we cannot see God's kingdom until they first be raised with undivided and unhumbled



being, yet Protestants have released themselves from the obligation, recognized by the Church from the beginning, to pray for their peace, and to impetrate their resurrection. This neglect is no marvel: for to pray for the resurrection of the dead, without any faith that it will be granted to our prayers, is a hypocrisy which the faithful will not commit: and to pray for it, in real faith that we shall obtain what we ask, is too great a draft on the almost expiring faith of the Church in the living God, who quickeneth the dead. Indeed, if the living have so ceased to look for the Son of God from heaven, that they do not expect to be changed; they should as little expect and ask the resurrection of the dead. And the Church of England, in praying for the Church militant on earth alone, and mutilating the text which she quotes as her warrant, has only expressed her conviction that the welfare of the saints who sleep, and their deliverance from the last enemy, are no business of hers, but depend on a power, and await a decree, with which prayer has nothing to do. Of this, however, we may be certain, that as no ecclesiastical revival is Catholic which does not point to the return of the Lord; so no Catholicity is genuine which does not embrace the departed with the living saints. Whether the

doctrines and practices now so prevalent in the south of Germany be thus Scriptural and Catholic is a different question. Did we forget that man is at bottom the same, in all circumstances, it would surprise us not a little to find in Germany, unrecognized by the Church, a Protestant purgatory surpassing the Romish, more intellectual indeed, but as artificially elaborate. According to this system, the spirits of the imperfect do, after death, cleave to the things which were their hindrances on earth; and yet, freed from the veil of corporeal existence, do, in a sensible form, contritely implore the prayers and seek the counsel of the living, until, being gradually relieved of their burdens, and clarified, they become invisible in happier firmamental spheres. One thing is striking about it, that the spirits of great but ungodly men are represented as small and undeveloped, and exhibit an appearance very different from the estimate of the world. This were not the place to weigh the amount of truth or error involved in these things. But it is good to remember, that no separate spirit has the powers of an entire man; and one may well suspend one's judgment in the matter, till it be known, whether the phenomena in question are the spirits of the departed at all, and not mere

illusions of Satan. Not a few fathers of the Church, down to Luther himself, have warned us of such transformations, and bidden us not believe any devil who came professing to be the soul of this or that dead person. The territory is a dark one, and they who have entered it have done so without safeguard, or compass, or Catholic end. Their personal piety and uprightness, of which in most cases there can be no question, cannot preserve them. One cannot help dreading, lest those thus curiously daring be lost in a mist of error, and follow an *ignis fatuus* for the light of Christ: and the late fearful disclosures in Paris and elsewhere, concerning the professed success of mesmerism, in revealing the condition of the departed, and establishing intercourse with them, tend not a little to confirm such a fear. Its medical use will be the door of much evil.

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In the preceding remarks on the Church in Germany, our attention has been chiefly directed to the Protestant part of it, as that which predominates, in spite of the circumstance that in some places the court, and in others the numerical majority, are Roman Catholics. But it may be well to conclude this chapter with a word or two

on the position of the Roman Catholic Church in that country. Considering the high mental cultivation of the Germans, and their aversion to subjection, fixed obligation, and stern self-denial, in religion, one cannot explain the amount of influence yet retained over them by the Papacy, except by seeing that the good of it meets desires in man which national training cannot obliterate, and that its evils comfort the flesh in all its forms. While, on the one hand, the Papal system, in spite of the conflicts which its aggressions have occasioned, stands, independent of its false aggressive principles, a practical monument to the possibility of embracing the subjects of many temporal governments under one spiritual rule, extrinsic to all; yet, on the other the civil precautions, which attend the application of the Romish discipline in each German State greatly abridge its practical influence. And while Rome has, for her own sake, been guilty of many compromises at variance with her principles, and wholly distinct from that tenderness which should accompany pure zeal for the Lord, she has, at the same time, taken care, in Germany, as on all her frontiers, to plant men distinguished for education, wisdom, and moral propriety; and thus neither to offend the taste nor to compel the conscience by things which, al-

though no articles of her faith, she unrelentingly imposes on the simple inhabitants of her interior. The day is gone by when she stood as a bulwark against revolution and infidel science. A true Proteus, she has changed her tactics. She now plays her last and desperate game, in wedding superstition to lawlessness; and although the stand which has been lately made for the proper control of the Church over the doctrines promulgated at the Universities is as praiseworthy as unpopular, yet they who now hear the Hegelite lectures, and read the O'Connell addresses of Romish literati, would hardly believe that they emanated from the children of that Church which condemned Galileo, and denounced all rebellion against the Lord's anointed. But, besides the politic relaxations of discipline on the part of the Romish Church towards those without, her own clergy plainly indicate a tendency to reject, as unscriptural or intolerable, many of her observances. They chiefly insist on the use of the vernacular tongue; the abolition of celibacy; communion in both kinds; the reform of the confessional; and the abridgement of the Papal authority. Although some are actuated by an infidel impatience, others are truly seeking the well-being of the Church: and although Möhler, whose fair pic-

tures of his mother make one wish that they were true, and that he did not know their falseness, quieted matters for a time by his moral influence and apologetic adroitness, yet the principles at work will not long leave these objects unattained. Who knows but such a trifle as Ronge's protest against the worship of the coat at Treves may rouse Christendom against impolitic demands, and blow up the rotten fabric? One false move may end the game. There are ready traitors and indignant patriots enough at Rome. But God preserve us from our friends; if they are the worshippers of "Jehovah, Jove, or Lord," and can club men of every faith and none together, in gifts and addresses to all destroyers of shams. The next sham will be Christ.

Nowhere do Papists and Protestants, in spite of occasional heats and broad doctrinal differences, more nearly approximate in spirit than in Germany. In accordance with the general remark, that the nearer men agree the more bitterly they differ, England, which, by its retention of priesthood, stands as the middle term between the two, has assumed the most decidedly hostile attitude to the Papacy. The statutory defence of the realm against foreign prelacy, and the whole genius of her symbols, till No. 93

threw new, though not true, light upon them, evince this. And the circumstance that the English Reformation was wrought by civil authority may well have prevented the good things which it did retain from being retained so much on the ground of conviction as those retained by Luther were. The two parties move here in orbits wholly diverse. On the other hand, in Germany, being thrown more together, they seem determined to be better friends. In many, of course, this arises from infidel indifference—in others, from obtuse discrimination; but in not a few from a real ability to estimate, and willingness to allow, the good that is in each. They can look on each other without horror. They have a more Catholic range of apprehension than characterizes many in the English and Scottish Churches, who seldom deign to look at others, save to draw comparisons flattering to themselves. Instead of always contemplating their differences, or expecting to effect union by one party swallowing up the other, they begin rather to enquire where they agree—which is certainly the right preparation, yet not the substitute, for union by the hand of the Lord through divine institutions embracing both. While there are many Romish clergy whose preaching of justification by faith is clearer, and

their reverence for the inspiration of Scripture greater, than that of their Protestant rivals, many Protestant clergy, although without courage or permission to act out their thoughts, have an increasing desire to learn aright from Rome. And if the eyes and hearts of western Christians were at the same time more turned to the Greek Church—which embraces a third or fourth part of Christendom, and exhibits, though in the midst of much deadness and superstition, yet in a form untainted by later errors of Rome, a great body of primitive truth lost by Protestants, one might expect a great work of preparation for that unity which has been so long unknown as to be deemed an impossible, if not unscriptural, dream. Still, mere unity without hope, would leave the Church where she was. She must learn to seek her future, not to establish her present, place—else she will pervert the blessings of God. Apostles, who should fortify and decorate the Church in the earth, instead of teaching her to wait for the Son of God from heaven, would be her greatest curse. And all hope of the Lord's return, in those who despise rule, rend the body, quench the Spirit, or resist holiness, is an utter delusion.

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## CONCLUSION.

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..... "Quod adest, memento  
Componere æquus,".....

HORACE.

"On such a full sea are we now afloat;  
And we must take the current when it serves,  
Or lose our ventures."

SHAKESPEARE.

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As the Church is the mainspring of society, the destinies of the latter are bound up with the condition of the former. God tells us, by Malachi, that He will turn the hearts of the fathers to the children, and of the children to their fathers, lest He come and smite the earth with a curse;—and there never was a time when all classes seemed more apprehensive of evil, and busied to avert it, than the present. All are dissatisfied with the existing state of things; they cannot repose in it; and, pressed to exchange it for another which shall present a firmer footing, they are at a loss whether to advance or to retreat. Some, indeed,

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would combine the past and the future, according to the words of A. W. Schlegel:—

"Das ächte Neue kommt nur aus dem Alten.  
Vergangenheit muss unsere Zukunft gründen.  
Mich soll das dumpfe Gegenwart nicht halten."

But the great majority are resolved into two classes—those who retreat upon things past, and those who rush on to things future. Of these, the former has hitherto been rarer than the latter, because it is, properly, the child of fear. But now that things present minister to the fears of the godly, it becomes daily more numerous; and, although first found among the cautious actors of England, will soon swell its numbers among the more fearless speculators of Germany.

This retreat upon antiquity is seen alike in every sphere of life, ecclesiastical and civil, public and private, literary and operative. Every one who can, hunts up his pedigree. Mediæval tournaments revive. Obsolete institutions and rusty orders, ancient architecture, ornament, and furniture, are restored. The antique in the fine arts is the rage. Old books are reprinted, standard works are dressed up in a thousand forms, a thousand changes are rung upon one subject, martyrs obtain monuments, heroes and statesmen statues, in an age incapable of such things itself. Religious

antiquaries draw out from oblivion treasures, liturgical, symbolical, doctrinal, and ministerial, on which to lavish those affections which the living stones and the human kind should have engrossed. And the timid, retreating, as in the days of Noah, before the rising waters, retire from post to post, from the field of Dissent to the outpost of Presbytery; from that to the fortress of Episcopacy; and thence to the fancied citadel of Papacy, in the hope to hold out there. All men try to clothe themselves with what they can of this world; they live not to act, but to commemorate; they busy themselves in converse with non-existent things; they seek "fuller grace and higher privileges," not in following on to know the Lord, whose goodness is prepared as the morning—not in laying hold on eternal life, as the promise set before us—not in hearing what the Spirit saith, alike nigh to them as to their fathers—but in going back as far as they can into things hallowed by distance. They worship the works of faith, instead of doing them; they boast of the noble works which God did in their fathers' days, and in the old time before them, not in the hope of witnessing the like, but as a substitute for them; and while many would spend their whole energies and life in keeping or gaining ground for the thing

called the Church, there are few who will do the like to hasten the coming and kingdom of Christ. In one word, the business of such men is not to live, but to mimic life—to galvanize the dead. And whence is this? The age is effete; it has lost all elastic vigour and creative power; it can originate nothing good; and, instead of progressing in the path entered upon by its predecessors, it regards them as having attained perfection. These things betray men's conviction that the world is soon to pass away, and their covetous desire to die with all it has around them. They betray a conviction that a great day of mustering is at hand, and the desire in man to bring up the best he can show in that day, instead of being ready to present himself. Above all, they betray the fear which impending darkness generates; and the desire of man to retrace the steps which have brought him into deep waters, to return into his mother's womb that he may find regeneration thence, and, by transplanting himself many centuries back, to put them between him and danger. The fact is, that the promise of Christ—"Lo! I am with you alway, even to the end of the world"—which is the constant strength of the spiritual man, is that from which the flesh of man continually seeks, by some plausible subterfuge, to escape. Anything

but ministration from a present God. To boast of God's presence with our fathers—to admire the way in which He led them—to call ourselves Abraham's children—to display our spiritual ancestry and privileges—nay, to follow the footsteps of those who have followed God: all this consists with religious modesty, and demands no faith. But to follow God does. Those can delight to dwell where God has been who could not bear to dwell where He is; those can hear God's truth who could not bear to hear God; those can be zealous for the Church, even as a divine institution and as the theatre of God's acting, who are not zealous for Christ, without whom the Church has neither worth nor authority. Nay, those who move in a region higher than that of worldly partizanship may yet be puffed up for the Church, as "our excellent Church," against the Lord, and all whom the Lord may send to reprove or restore her. Among those who justly maintain the value of that divine commission which lies in apostolic succession, too many might reject the full measure and direct form of the same, were God to exhibit it again in apostles themselves, the occupation of whose place by bishops has been rather a fact resulting from necessity, than an act based upon right; succession, but not delegation.

The morbid exaggeration of symbolism and antiquity prevalent among us originate in forgetfulness of two things—that the Christian Church is the substance of all shadows—and that the Christian dispensation is progressing to an end. We are the heavenly reality. We cannot be both type and fulfilment—shadow and substance—at once. And that which we do in God's house cannot be a mere shadow of what we are. Everything was created to speak of God, and should speak of Him in His Church. It is right to honour God with all we can command. But the nature of that which we have is merely accidental, and not essential. The symbols of the Jewish tabernacle were appointed of God. The mere will of man can give to symbols selected by himself no value in the Christian Church. In the kingdom to come, all nature, purified by fire, and apt for its proper use, shall lie ready to the hand of the Church, then inheriting it, and instructed to use it. Till then it is but partly apt, and we but partly instructed; and though we possess all things, we have nothing. Yet the body of man is a part of the being who worships. Forms, whether in liturgy, bodily action, clothing, furniture, or architecture, are not mere helps, but proper constituents of devotion; and the prac-

tices of the Church in worship and discipline not only possess a traditional value, but, like the words of the prophets, may show things to come. The history of the Church may present repeated fulfilments, each fuller than its predecessor. Her labour-throes may recur with increasing strength. But the great consecutive acts of God happen but once. The natural man, whatever the Christian apostasy may do, shall never again attain the perfection in painting, sculpture, oratory, philosophy, and heroism, which immediately preceded that time when the Son of God, appearing in flesh, blew upon its glory and beauty. There is no flood, but one: no call of a patriarch, no election of a nation, no dispensation of the law, no incarnation of the Son, no descent of the Holy Ghost, no body of Christ, no dispensation of grace, but one. And, in like manner, there is but one Creed, one Canon, one Greek and Roman schism, one Protestant separation, one Infidel apostasy, one Antichrist. As there is a classical era in all things—an era which stamps the philosophy, the taste, the science, of both past and future—so there is a classical era in divine truth and rites, independent of the characters of the men who live in it. Though the end of the Gentile dispensation and its beginning form parts of a unity,

the former shall be no repetition of the latter. The same instrumentality shall work. The fathers of the Church—apostles—shall be seen co-existent with, not supplanted by, bishops, their sons. But the former works can be no more recalled than the former times—we can uncreate nothing. To square all things in England once more by Magna Charta would be, not conservation, but revolution. The power which brought us out of our mother's womb will not carry us into it again, or bring us forth again if we return to it. The mighty power which raised Jesus from the dead is present with us now. And the matter in hand now is, not the mere restoration of mutilated ordinances to efficiency, but the rescue of those ordinances from their mutilated state! Yet we must not place any ecclesiastical machinery or progress between us and the return of Christ.

On the other hand, those disposed to seek escape in advance, instead of retreat, seek a development of Christianity suited to the times. As there are both a true and a false adherence to the past, so are there both a true and a false development. A false development is at present more popular, and must be more dangerous, than retreat. And, therefore, to prevent the children of God who seek a true development from being either seduced after the false, or mistaken for



its advocates, it is most important to discriminate between the two. In the first place, the Church, having begun in the Spirit, cannot be perfected in the flesh. The Holy Ghost must be the agent—as much in a late as in an early age—in a civilized as in a rude one—in the midst of Christendom as among the heathen. Secondly, the instrumentality must continue the same—it must be the operation of persons. Whatever adventitious aids may be employed, the words of faithful men must do the work, for Christ is a man. Thirdly, the form of that instrumentality—the functions exercised by these faithful men—must continue the same. The ecclesiastical ordinances, originally given from heaven to the Church, cannot be mutilated, confounded, or supplanted; for Christ, from whom the blessing comes, conveys it as He willeth, and not in the arbitrary ways of men. Lastly, the rule of action must remain the same. The holy Scriptures must be interpreted and applied, with the help of the whole Church, by men commissioned of Christ to embrace and guide the whole, and to apply to existing circumstances the unchangeable doctrine of Christ by the same grace which has wrought for a different end at each different period. Such are the conditions and the germ of true developement. But truth anticipated; truth perverted; parasite lies

exhausting its life; the growth of the mystery of iniquity, parallel to that of godliness; the attempt to perfect the Church by learning, talent, wealth, patronage, or popularity, instead of the gifts of the Holy Ghost—by books, instead of men—by ecclesiastical functionaries of various kinds and orders, instead of apostles, prophets, evangelists, pastors, and teachers; the substitution of novelties for the common faith, of other canons for the inspired Scriptures, nay, of other Christs for the Christ of God; in fine, the attempt to give this world the religion it desires, instead of preparing the way of the world to come—all are not true developement, but false. If every science, nay, every handicraft, has its traditions, which none violates without loss, how much more the mystery of the faith? While each fresh system of philosophy has destroyed its predecessor, all phases of Christianity have a common ground. What subverts the former truth is no developement of truth. But traditions of God did not close when the fathers died. They flow still.

All Christendom feels that the truth, in its accustomed forms, has lost its hold upon the children, and its power against the enemies, of God; and that the condition of the world imperatively demands some living and catholic principle of re-

form. The whole bent of man is after unity, false or true. His whole efforts, like inventions for portable meats, are after something which shall condense, as into a nutshell, all that can be known or done. A living author has well said—"Die jetzige Theologie ist dem Zeitalter nicht gewachsen. Sie fordert mit allen ihren Heilversuchen nur die schlimme Krankheit, und führt rascher dem Tode zu." And he sees in "kirchliche und staatliche, academische und literarische Herkommlichkeit," weapons wholly unequal to cope with the Antichrist long harboured, and now about to be revealed, in Christendom. This fact is ascribed, by various parties, to various causes. The enlightened Christian and Churchman ascribes it truly to the unfaithfulness of Christians in the use of the precious gifts committed to them; to their unequal ways, perverting the equal ways of God; to their unfaithfulness, causing God to seem unfaithful; to their unbelief, emptying every divine institution of blessing; and to their persistence in evil courses, counteracting the answer to their own sincerest prayers. But the infidel sees in it the proof that Christianity is a mere mythos or pious hoax, which has had its day, like those of Egypt, Judea, India, Greece, and Rome; and he accordingly sets himself to enquire, what

new religious invention the governments of this world can call in to their aid, in order to fortify themselves by the superstition of their subjects. The Rationalist, while professedly acknowledging Christianity as the knowledge and service of the true God, really changes its essence, in seeking to remodel it. With one doctrine for the Alpha, he would have another for the Omega of the faith. He would substitute for the operation of the Holy Ghost, the wit, the learning, the power, the wealth of man; and for the ordinances of Christ, the confederacies or institutions of man. He would draw from other sources than Holy Writ, or use it as a mongrel document, in which, as the container of God's Word, but not God's own Word, he may discriminate and choose for himself. And, destitute of faith in the guidance of the Holy Ghost, he would cast off the whole tradition and authority of the Church—not, as the pietist, for a morbid conscience sake—but for the purpose of starting unfettered and unprejudiced with doctrinal systems and practical measures agreeable, at least tolerable, to the spirit of the age. "Homines per sacra immutari fas est, non sacra per homines." "Die in ihren wesentlichen Bestimmungen unwahre Form, den wahren Inhalt nicht in sich schliessen kann. Wenn die der Religion wesentliche Form fällt, auch der ihr eigentliche Inhalt

nicht mehr stehen bleibt." It is, moreover, well worthy of remark, that Roman Catholic policy here walks hand in hand with Protestant license. The Romanist no doubt maintains, as before, the authority of tradition; but he does so, not for the purpose of preserving all unchanged, but in order to justify whatever change seems politic. The former advocate of infallible continuance is now the advocate of as infallible change. He professes to carry out the developement which the Holy Ghost, ever present, dictates in the Church. Although he sanctions by law, while the Protestant acts in lawlessness, yet his new principle of developement is the same which he supposes to have actuated the Reformers. And if it be once admitted that departure from existing principles may be a developement of truth, who shall decide whether the developement demanded by the time is to be found in the Dict of Augsburg, or in the Council of Trent? But even among those in Germany, who dare not thus openly play fast and loose with the truth, there are too many incited to a hopeless work of Reformation by the false theological principle—that the things that are can be gradually converted into the things which are to come, without being all made new, and that God will perfect His Church by adopting from man imperfect means. They expect the Holy Ghost

to restore the full grace of God to the mutilated, perverted, confounded, ordinances which exist, instead of restoring those ordinances themselves to what they once were, and yet should be. And as the Church of England expects the full blessing through bishops without apostles; the Church of Scotland, through presbyters without bishops; the Romanist, through usurped supremacy; the Greek, through independent patriarchs; the worldling, through the laws of the king; and the sectary, through personal separation from the unclean; so they expect that professors, and philosophers, and the books of dogmatic theologians, shall be used of the Holy Ghost, as substitutes for the ordinances of Christ, not merely to awaken, but also to rebuild the Church. Indeed, not a few go far to merge divine wisdom in human, and to make the Holy Ghost only the most efficient tool of philosophy. "Das Wissen von Gott (say they), und seiner Welt ist eben auch die Vollendung des weltlichen Wissens." "Divine wisdom (say they) is the perfection of worldly. And as the knowledge of God will ultimately disclose to us the nature and relations of all things, so the true way to commend the truth to this learned generation is to show how it can advance the cause of learning; how it can descend from being the great end of man, to be the best form of human wisdom;

in short, to show how the Holy Spirit is the best literary teacher." In all this they forget that the creature lies under the curse, and can at present be known only in a manner conformable to the same. Although the saints shall know the truth of all things, that shall not be until all be delivered from their present corruption, disorder, and darkness, in that kingdom which Solomon foreshadowed. The Spirit of Christ—the earnest of that kingdom—who blows upon all flesh, will not build up this natural and present world, or enable us to outstrip all other students by getting at worldly wisdom in some new and better way. Creation must be yet regenerate to be rightly known; as we must now be, in order rightly to know it. We see not yet all things put under Christ. Our knowledge is that of a mystery. Natural religion may be a step to revealed; but revealed religion is not the mere perfecting of natural. It respects that which shall succeed things natural. If the Roman Catholic religion has anticipated the kingdom, the Christian philosophy of Germany has no less done so.

However, the worst of all spurious developments is that which, under various forms, assumes to be a new dispensation of the Spirit—an addition to the imperfect dispensation of Christ. It is the more dangerous because of its spiritual cha-

raacter, and its close resemblance to the scriptural revival of the Church. The idea of three successive dispensations corresponding to the persons of the Trinity has often re-appeared in the Church. But it rests on one of two heresies, either that which reduces distinct persons in the Godhead to mere modes of action, or that which supplants the second by the third. And while the true Paraclete takes of the things of Christ, the false show their own things as fresh from God. They may witness against Antichrist, talk of the Catholic Church, and boast of many powers and blessings, but they cannot confess Jesus Christ come in flesh. Yet every such delusion, as that of Mahomet, Swedenborg, and others now rife in Switzerland, bespeak the desire of man to have a ministry which shall lead him on. This desire the Church has too often disappointed. Many a time, as John preceded Christ, have faithful men been raised up to break ground for a true reformation. But instead of waiting for that, the Church has mistaken the awakening voice for the blessing itself. The former has been worshipped, and the latter lost. Who can tell what God would have proceeded to do, had Luther's mission been understood? Who can tell what stifled glory may have lain in the beginnings of the Anabaptist delusions? Wessel, the precursor of Luther has well said:—"Ich

verwerfe nicht frommen Offenbarungen und Visionen, wenn sie, mit der Wahrheit übereinstimmend, die Frömmigkeit fördern; aber so, dass man sie nicht zum Angelpunkt oder Anker des Glaubens macht."

The fact is, that men who fear God are at their wit's end. In the words of the prophet, "fear, and the pit, and the snare, are upon the inhabitants of the earth." Alarmed at the defencelessness and perplexity into which his misuse or neglect of God's ordinances has brought him, he is fain, instead of seeking the help of a present Saviour, through present and divine ministries of blessing, to retreat upon the institutions of the past, hoping to find in them the same shelter and blessing which his fathers found. But his hope is a vain one. They were but the channels—Christ was the fountain: and the Spirit of Christ uses not past things, but present, to bless and save. Hence man's danger is, that having sought God in vain where He is not to be found—having found no water in the pit—he will conclude it vain to seek God at all, and will come up out of the pit to be taken in the snare of Antichrist, who promises a fresher blessing than Christ's. Of this process, men may be at different stages in different lands: nay, in some, all

its stages may appear at once. In England, the second is the most obvious at present; in Germany, we see especially the first and the last; but there are also symptoms of the second. And the Germans may rest assured that in it their true salvation does not lie. However much they may be benefitted by an increase of reverence for the things hitherto done and believed in the Church, their health and cure are to be sought from a living God. For the Church in Germany, the true remedy lies in the restoration of her spiritual consciousness—as the body of Christ; the household of faith; the temple of the Holy Ghost; the army of the Lord; the mystery of the kingdom to come. "Ein Vogel schwingt sich auf wo Eiche fallen." But, in order to this, she must feel the necessity of her case. Theoretical dreams of those who are at ease will stand her in no stead. She must cry out of deep mire, wherein there is no standing. Distress alone can create an intelligent desire; an intelligent desire must lead to the prayer of faith; and the prayer of faith must prevail. Man cannot create the blessing; but God, with whom it is, will assuredly grant it, and restore a ministry, filled with His mercy and truth, which shall fulfil the just desires of those that fear Him.

"Denn Es muss von Herzen gehen,"  
 "Was auf Herzen wirken soll."

On this subject a living German author has, with equal modesty and discernment, almost prophetically expressed himself in language applicable, not to Germany alone, but to the Catholic Church, in the welfare of which that of Germany is bound up. "Keine der jetzt bestehenden Kirchen hat ganz was zu einer apostolischen gehört..... Welche Wege sind einzuschlagen, um die sichtbare Kirche aus den vorhandenen Elementen wieder so herzustellen, wie sie nach der Schrift sein soll? Diese Frage wage ich nicht zu entscheiden und würde mich glücklich schätzen wenn andere uns darüber belehren werden." The Church is so enthralled by the powers of this world, that nothing but the hand of the Lord can loose the bands of her neck. Were the Pope, the only symbol of her independence, to fall, the words of Frederic the Great would be realized, when he thus prophesied her total conversion into a worldly thing—"Die grosse Mächte werden keinen Statthalter Christi mehr anerkennen. Jede wird einen eigenen Patriarchen in ihrem Lande ernennen." The Church is too thoroughly rent in pieces for any will of her parts to bind them together again. The

subjective efforts of those religionists who would turn the world into a cloister, and the Church into a conventicle; and who, with all their good intentions and personal piety, well merit the appellation of "namenlose Wilden," given them by an anté-reformation reformer, must wholly miss the mark. No provisions, emanating from the State; no confederacies of men; no combination of Protestants against the Papacy, to make all men Protestants; no craft of the Papacy to bring all back to her bosom; no efforts of the Czar, or the Greek patriarchs, to make all men orthodox, will do the work. The idolatry and power of man must cease; each must be willing to be as good as dead, save at the time, and in the way, in which God appoints to use him. Nothing but that precious oil which flows from the Head; nothing but a mission from Him adopting and embracing the whole; the constitution of an ecclesiastical centre, of which place shall be the accidept; a restored apostolic government, divine in its origin, accordant with the common faith and discipline once delivered to the saints, modified in its application by wisdom and mercy, but unalterable in essence, spiritual, impartial, and unflinchingly holy—will do. Apostles, prophets, evangelists, pastors and teachers,

must again comfort, reprove, correct, and instruct. The raising of the dead; the casting out of devils; the cleansing of lepers; the healing of the sick; must bring men out of dreams into realities again, and lift the Church out of the *taxis* of this world. Above all, the instant hope of the appearing and kingdom of Christ must at once purify and uphold her. Then, be the faithful remnant as small as it may, shall a Catholic work be done, and a witness, such as God will acknowledge, be again given by faithful men and by the Holy Ghost, to His present grace and coming judgment.

Thus only can the Church be effectually preserved from undue interference with men. She knows that she is born to rule; and if she limits her hopes to this world, she will ever strive to do so now, whether by Papal priestcraft or sectarian flatteries. But if she truly wait to sit with Christ on His throne, her ambition, rightly directed, is harmless, yea, helpful, to the powers that be.

Every nation has a sphere peculiar to itself, and a work common to all. And the proper part of each is to contribute its utmost towards the great work of Christendom—the preparation for the appearing and kingdom of Christ. As to the prospects of Germany, it matters little what share she may take in the strifes of the potsherds of the

earth—how formidably her children may be disciplined as a nation of soldiers—what part she may act in a European Pentarchy—how long she may sing in defiance of France—

“Sie sollen ihn nicht haben,  
Den freien deutschen Rhein” —

or how long the memory of Hermann may live in the linked escutcheons of her diet—

“Ein Mann, ein Bund, ein freies deutsches Volk!” It matters little how she stands the sappings of Russian intrigue, and scatters the clouds of the North—or how independent her “Zollverband” may make her of England’s “porrecta majestas ad ortum Solis ab Hesperio cubili.” It matters little how long she may lead in literature—how nearly she may rival in agriculture and arts—how great a thoroughfare of trade she may become—or with what railroad speed she may go a-head with the foremost in that reckless career where, stung to frenzy, or gladdened to drunkenness,

.....“audax omnia perpeti,  
Gens humana ruit per vetitum nefas.”

But it does matter very much, at this turning point of her destiny, whether in her the evil shall choke the good, or the good surmount the evil—whether she belong to the wise virgins or the

foolish—whether she furnish sons of God or sons of Belial—whether Christ or Antichrist be her God. The war in heaven is now waged between the spirits which confess, and those which do not confess, Jesus Christ come in flesh—between those holpen by Satan to perfect and deify the creature, and those holpen of the Holy Ghost to prepare Christendom as the temple of God for the return of Christ. The struggle is, whether the things seen shall abide, or the things unseen be revealed—whether the throne of man's dominion shall deny or express that Jesus is Lord—whether the world shall groan under the tyranny of Antichrist, or rejoice in the rule of Christ. “Die Gewalt von unten (says the author of ‘Die Kirche in unserer Zeit’—bei Barth, Leipzig) “ist die aufgehende Sonne der alle Menschen huldigen; Monarchen selbst demüthigen sich vor dem gefürchteten Rival; die Hochgestellten dieser Welt beben vor ihren Drohungen; die Ehrgeizigen und die Geld-süchtigen achten auf ihren Anwuchs; die Stimme des Gewissens lässt sich in ihrer Gegenwart nicht hören; die Priester selbst opfern an ihrem Altare.” And to the same effect are the words of a late pamphlet, published at Berlin (bei Müller)—“Ueber die Hoffnung der Kirche. Die Protestantische Kirche hat sich in dem Nebel der Unsicher-

heit verloren; die Griechische liegt unter einer abgöttischen Obrigkeit niedergestreckt; die Römische, bei ihrem Bühlen mit den demokratischen Tendenzen der Zeit, ist auf dem geraden Wege, für ihre gerühmte, unerschütterliche Grundlage, den Sandgrund des Meeres einzutauschen; und alle Kirchen sind im Gefahr durch den Antichrist wie David's Weiber durch Absalom, verführt zu werden.” The evil days of oppression by God's ordinances perverted are well nigh past. The worse oppression by man's ordinances is to come; and to the eye the looks out for some refuge of God's building, the chief object on the dark horizon is the rising temple of lies. Nicholas de Lyra, like Hippolitus, long since declared that Antichrist, the topstone of apostasy, springs, like the giants of Noah, from unhallowed union—arises in Babylon and comes to Jerusalem—arises out of confusion in the Church, to blaspheme and to perish in the presence of God—is fostered by pride—is received by those who will not acknowledge the name of God—deceives Christian, Jew, Gentile alike, each in his own way—and takes with appropriate baits every class of men, the learned, the ambitious, and the covetous, the simple, the fearful, and the penitent. The spirits of darkness, content to be denied by an enlightened age, if only they



have leave to work, will abet him with powers, and signs, and lying wonders. Christ shall be announced in the desert and in the secret places. Many shall say—"I am he." The false developments of Christianity, by Mahomet, Joachim, Swedenborg, shall be followed by deeper, yet more promising delusions: men shall seek to spirits, that peep and mutter, who will not seek to their God. False Christs who promise deliverance from evil without departure from sin, false apostles and paracletes, heralding a false millennium and exhibiting its powers, shall, in guises manifold—political, religious, scientific, theatric—delude mankind—shall make false casts of every stamp of God—and shall, to the eye of flesh, outdo, in all things even the most sacred, the messengers of Him who saith—"Repent, for the kingdom of heaven is at hand." Power from the people, religion from man, shall prevail. The Tzebaoth shall arrogate the worship of their Lord.

For this consummation Christendom has been preparing by the sins of many centuries. "*Die Weltgeschichte ist das Weltgericht.*" God will not unrighteously permit a judgment to which the sin has not been commensurate. He is not unwise, to inflict a judgement unlike the sin. He gives to all the fruit of their doings. There could

be no Antichrist till Christ had come; but there have been many Antichrists in the Church from the beginning, who have not abode in, but have denied, the Father and the Son. Now, they expect their recapitulation under one head, and their binding together, as the scales of leviathan, but not by the Holy Ghost. It is because Christendom has nursed in its bosom every form of offence against the person, the holiness, the truth, the government, the grace, and the glory of Christ, that from her shall proceed the monster who shall sum up the whole. If we could trace the invisible as the visible, the history of Christ's sufferings in Judea might find its ample parallel in the history of those acts by which the Christian Church has vexed, quenched, and blasphemed the Spirit of Christ. Him who proceedeth from the Father and the Son, these Antichrists will blaspheme, and perish, being sent alive into the pit; and, if we would escape the judgement, we must escape their snare, by help of the eyesalve of Christ. We must stand fast in the common and original faith, rejecting and denouncing all alien to it; we must, with fasting and tears, implore the Lord not to remember our offences—nor the offences of our forefathers—but to spare His people; to raise up His power, and come among us, and with great might succour us; to

"vouchsafe unto His Church, the ministry of apostles, prophets, evangelists, pastors, and teachers ; to unite and carry onward to perfection all His saints." Without apostles, &c., the acting of the Church must be defective—her state impure and unprepared.

As none but they who are crucified to the world shall stand in its judgement, so we cannot be crucified to the world unless we hold it crucified to us. While Germany holds out so many elements of hope, the unclean commerce of the German philosophic mind with everything that may be known may well fill the intelligent Christian with alarm, as to the part which Germany may act, in ripening the revelation of the Man of Sin, in hatching this cockatrice egg. Nothing can touch the seat of defilement—nothing can cleanse the spirit of man, but the Spirit of God. His mode of operation is by the personal ordinances of the Church ; and in their restored order and efficiency lies the hope of deliverance for Germany—the Hercules who shall strangle the serpents. Out of the mouths of babes and sucklings shall God still the enemy. No argument—no armistice—no sentimental or cosmopolite charity—no making of many books—no combining of many men—no Gustav-Adolf-societies for the maintenance of one part of the Church to the neglect of the other—no Swiss pro-

posals to frame out of Ultra-Protestant narrowness a creed fit to satisfy the mighty longings of the Catholic Church at the end of the age—no cobblings of a net which cannot hold the fish—no calling up of ghosts to guide living men—no assembled synods—no clever proposals—no State provisions, can do the work. It must be a Catholic ministry, with a visible centre of unity—a ministry not usurped by man—not imposed by the State—not voted in by the people—not bolstered up by flesh ; but given of the Lord himself ; apostolic in the proper sense of the word, having evident mission from on high ; apostolic in origin, in character, and in power ; embracing the fulness of the Holy Ghost ; and evolving the proper ministries of Christ, no longer curtailed and confounded by the bungling improvements of man. It must be the restoration of faith in the man Jesus Christ at the right hand of God, in the personal presence and manifestation of the Holy Ghost, with all His gifts and distributions. And, above all, it must be the instant hope that Christ shall come again to raise the dead, and change us which are alive ; which hope alone can purify and enable us to serve the living God, and wait for His Son from heaven. This no man can do—this God will do. But let none

break loose from the blessings that are, till God give better. Let none confederate to build a Babel of their own. Christ is the "Breaker;" not we.

On this subject, the sentiments expressed by Carl Rothe, a Berlin clergyman, in his short, but lucid, practical, and comprehensive work on the constitution of the Church, are so just as to deserve insertion here. After enumerating the three prevalent heresies on Church polity—the first, that of hierarchy, exaggerating the clerical office (including episcopacy) into the apostolic, as if charged with the care of the whole Church; the second, that of democracy, destroying the dignity of the clerical office; and the third, that of independency, insulating each congregation—he proceeds to consider the value of the proposal to aid the revival of the Church by restoring the episcopal office where it has ceased; and he thus expresses himself, "Men ask for bishops; but they are not what men truly desire. Where is it written that they are intrusted with the government of the whole Church, and with single or conjunct decision, in doctrine and discipline? A bishop, in the scriptural sense, is the shepherd of a flock, but not of the whole Church. The guidance of the latter belongs not to bishops, but to apostles. That bishops have come in the place of apostles

is the assertion of the hierarchy, but an erroneous one. What men seek after is, truly, not bishops, but apostles."—(p. 166). Further on he proceeds as follows:—"The Church is at present contained in the State, and ought so to be; yet such a condition is the fruit, not of necessity, but of sin; not because the theory of her constitution requires it, but because such is the will of the Lord. She serves, because she has deserved to serve. It is good that she should know this, and humbly submit to it; but let her not be required to renounce the very remembrance that she is the free-born daughter of a great King, and that her present condition is one of servitude. Let not her relation to the State be called one of unity, but rather one of subjugation—in hope. It is the time of her fasting for the absent Bridegroom, when she may well complain, as in the Psalms—'We see not our signs, and there is no more any prophet or teacher.' The highest gifts of the Holy Ghost—the apostolic and prophetic—are taken from her; therefore she is scattered: and, without support in herself, she can do no better than lean upon the powers of this world. And woe to those who, impatient and arbitrary, would tear the Church out of this bondage! Many have

attempted it, giving themselves forth as apostles and paracletes, but being really deceivers, fanatics, and false prophets. History has judged them. Yet let not the Church be comforted by proving to her that things could not be otherwise than they are, and by requiring of her to be satisfied with everything, and to cease her sighs, prayers, and hopes of deliverance. Shall this deliverance ever arrive within the bounds of this dispensation, and before the Lord Himself do come? Shall there ever be a time when the Church shall be governed by apostles, whom He has sent? Who would venture to affirm this? And yet it is certain, that until then there can be no true unity of Church and State, in mutual recognition, freedom, and love. But as little as we venture to affirm that she shall be so governed, so little dare any man venture to deny it. And all those theories are to be rejected as erroneous which imply the impossibility that the Church can in this age be set free by the restoration of the apostolic gifts. Such theories fix the Church in the elements of the world, and assume that her present unnatural condition is her original and natural one.....But although the Church should cherish the humble conviction that she is, by the will of the Lord, a bondmaid to earthly power; yet they who have

power over her should, on their part, bear in mind that she is of royal descent. They should not dispose of her as of her property, or impose on her any unworthy yoke. They should, with reverence, give her the measure of freedom, of which, in her present circumstances, she is capable. And they should be ready at any moment to resign the power which they possess over her into the hands of the Lord, or of them whom He shall send." (p. 171). And again, speaking of the proposal to invest the general superintendents with the scriptural title of "bishop," he protests against the idea that they would then represent the apostolic element in the Church. "The apostolic office (says he) which binds the whole Church into a unity, is at present, in the counsel of God, a place left vacant, into which no man can intrude *himself*; save by error or deceit. Yet although this key-stone of the Church, which would put the finish to its organization, is wanting, yet there will be an unconscious effort in the Church to fill up the blank, and to bring forth out of herself an inferior organization of similar character, when unable to attain the superior." —(p. 199).

Now this last mentioned tendency—namely, to provide herself with a lower and wholly inade-

quate form of that for which she should wait on God till He bestow it—is one pregnant with danger to the whole Church, and especially to its German branch. Impatience, the fruit of zeal, without corresponding faith in the zeal of the Lord of hosts, has throughout marred the blessing of God—so Adam fell ; so Sarah got Ishmael ; so Moses failed to deliver ; so Saul lost the kingdom ; so would the Church have apostles of men, instead of apostles of Christ. The Pope has been proved a usurper ; bishops have been found unable to save the Church ; from one end of Germany to the other, clergy and laity begin to see, as with one eye, that the civil ruler, whom the Church sought to as a protector, is not her true governor, and to sigh with one breath for deliverance from that “eiserne Umarmung” which impedes the circulation of her life, and the development of her functions. And, by a wonderful working of God, the hearts of many civil rulers, and especially that of the King of Prussia, have been disposed towards granting to the Church the same liberation for which she longs. This has been begun by measures intended to separate civil from ecclesiastical offices ; to encourage synods of the clergy ; to foster the spirit of worship ; and to provide for the oversight of con-

gregations. But it must ever be remembered that legislation, in the way of guidance, proceeding from the wrong source, only aggravates the evil which it proposes to remedy ; that synods can only ascertain and express—but can, as little as a king, satisfy—the spiritual demands of God’s people ; and that the mere will of parts disjoined can never combine them again. If to be set free be—to be turned adrift in the world—better far that the Church were always a bondmaid. It is the “government of the universal Church in the right way” that makes her truly free, and renders other guidance needless ; and that is to be obtained—not by hasty assertion or concession of liberty—but by patient faith, watchful prayer, and conscientious labour. There must be faith in the way of God’s working, ere He can work. No one of us has done all the good he knows, learned all he might, or mourned as he ought. If faithful in little, we shall be entrusted with much.

The “Free Church of Scotland,” which, though abstractly commendable for its jealousy of State interference, and its solicitude to meet the desires of the flock, has, in its reckless vindication of personal liberty, sacrificed the place of the priest at the shrine of popularity, and plumes itself on its sensitive orthodoxy and naked ritual, may

well draw a lesson from a German divine, who looks for the *liberation* of the Church through the restoration of *apostolic* gifts, and recognizes truth which her single-string and Procrustes-bed will not allow.

As to the Church of England, her day is come—her good things have done their work—her liturgy is now too narrow for the faithful, and too stringent for the faithless. Latent diversities are developed into schisms. In spite of the cry for unity, every man's hand is against his brother; each treats his friend as if he might one day be an enemy; and for the healthy rotundity of Catholic truth and forms, each would substitute the acute angles of his own system and manner. The Evangelical party—long Dissenters in practice and feeling—now publish their sentiments as those of the Church herself, and denounce as Popish every true ecclesiastical principle. The zealous Churchman, seeing no further than "England for the English," would rival, and not aid—would debar, and not welcome, Greece and Rome. In Oxford, the priestly—in Cambridge, the diaconal—among the masses, the popular element—assume exaggerated forms. The Tractarians, obedient in theory, and loyal, not to their diocesans, but to their own ideas of what their diocesans should say and do,

go a-head of, reprove, and teach the bishops of the Church, without any commission—without the thought or pretence of apostolic authority, so to do. Of the bishops—surprised at being again called really to guide the Church—some are pitted against each other; others united in helpless neutrality—a feeble rallying-point for those not yet appropriated by any faction. Among the multitudes of clergy lately aroused to fidelity, more look to the bishops as to the quarter whence help should come, than rejoice in them as present helpers. And of the laity—whether the elegantly religious, who play with a minister of Christ as with a toy, but will not obey him—or the irreligious enemies of shams, although many may be curious to see what the bishops will do, few have any real episcopal guidance, or would accept it. The bishops are not singly competent to determine how they shall guide their clergy and people. They make confusion worse when they try it. They shrink from bringing dangerous elements into the explosive contact of a council. The old convocation, if revived, would be found a mere secular and most clumsy machine, unfit for the work required. Were a true ecclesiastical synod by any chance to meet, a faithless and ungodly population, an ill-instructed and temporizing

Government would not tolerate its right action; and if any efficient council meet, it will, probably, be that of a remnant disowned by the State and the populace alike. Add to all this, that the sacred authority of the bishops, profanely buffeted in the market-place by every anonymous scribbler, is betrayed by their own clergy, and trampled down by those who should obey them, in the phalanx of open confederacy and on the arena of rude debate; and one cannot avoid the conviction, that the day for complacent laudation of "our excellent Church and admirable formularies"—the day of devout wishes, that for centuries we may worship as for centuries we have done—is gone by. There may be ecclesiastical patriots, who, refusing to part with their mere Church-of-Englandism, or to admit a ray of foreign light on what, with a boast, and not a blush, they style their "home-spun" religion, will rather perish than capitulate. But if the Anglican Church is to be saved, she must cease to be Anglican. Her idolized apostles' successors must retreat into their due limits to make way for apostles themselves. They must rise to their true dignity, as stars held fast in the hand of the Lord. They must be joined to the whole Christian priesthood by an authority and jurisdiction which, wherever

located, shall be neither constituted by the Parliament, nor confined to the realm of England. The Church must give legitimate scope for the liberty of God's Spirit; and legitimate participation in her affairs to all her children. She must learn not only to think, but to do aright, by becoming zealous for the Lord, and not for herself; and seeking His return, and not her own good name. Once enriched and adorned with the gifts of Christ, she may well afford to let her revenues, snug parsonages, and political honours go. But whenever she begins to act in good earnest, she will discover how entangled by a network of statutes, overlaid by political power, and paralyzed by distraction, she is. Then will her perplexity come: the despair of those without guidance—the bitter sorrow of those who guide the discordant—the pains and penalties of following the Lord. The struggle will be sharp, though short. Satan will not passively yield the world. The saints cannot obtain the kingdom in a way of blandness and smiles. As Luther said, "Our spouse is a bloody husband unto us." If the seed was sown with blood, the harvest shall be reaped with it also. Men may occupy themselves with impunity in a thousand religious ways; but the work which the time demands can never be popu-

lar. It must be done at the peril of fortune, fame, and life. A forlorn hope must enter the breach. There shall be no armistice—no respite—no smooth water after the storm—no feast after a fast—no honour after shame—but shame and sorrow to the end; wave upon wave—the sign of the prophet Jonas—the blackness of all but despair—till Jesus appear to save, translate, and crown us, when they that sow in tears shall reap in joy.

Many in the Church of Christ have more than glimpses of good things to come. Whether their faith shall now obtain these things for the Church, or be yet quenched for a season—whether the people shall enter in, or be turned back into the wilderness—is the great question now. God grant the former! Let His servants encourage themselves in Him alone, and seek only His reward. Let them witness for that precious truth which in the words of Jerome, "*Suorum paucitate contenta est, et multitudine hostium non terretur.*" Let them not say of Christ, like the Jews, "As for this Moses, we wot not what is become of him;" but believe that the living God can act.

"Dignus vindice nodus."

FINIS.



